

Zion's Herald.

VOLUME LXI.

BOSTON, WEDNESDAY, SEPTEMBER 24, 1884.

NUMBER 39.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.

BRADFORD K. PEIRCE, Editor.
ALONZO S. WOOD, Publisher.

All stations preachers in the Methodist
Episcopal Church are authorized agents for their
locality.
Price to all ministers, \$1.50 per year. All
other subscribers, \$1.00 per year.

Specimen Copies Free.

ATHIRST IN THE DESERT.

BY MARY SPARKS WHEELER.

The sun rose in splendor, and Gerah looked
gay.
The birds warbled sweetly, all nature seemed
glad;
But afar in Beersheba's desert that day
A mother and child wandered weary and
sad.
Away from her dwelling poor Hagar was
sent,
And Ishmael grew faint, for the sun rose on
high;
The bread was all gone, the water was spent,
And under a shrub she had cast him to die.
What billows of agony over her roll!
"My God, why forsakest thou Ishmael and
me?"
Is there no one to pity, or care for my soul?
The death of my darling, oh, let me not
see!
But hark! Does it thunder? Is Abraham
near?
Is he calling, "What aileth thee, Hagar?
Arise!"
No, a greater than Abraham surely is here,
For the angel of God calls aloud from the
skies!
"Arise, weeping mother! Go, lift up the lad!
And open the eyes that are blinded with
tears.
See! the waters are flowing; rejoice and be
glad,
And down in this well all thy sorrow and
fears."
As the lightning oft darts from the threaten-
ing cloud,
And makes in a moment the darkest sky
bright,
So the shadows that hung o'er her heart like
a shroud,
Were dissipated by the rays from the angel
of light.
What rapture now rose from the depths of
despair,
As the water refreshes her famishing boy!
Though but voiced in a cry, God had an-
swered her prayer;
And the wilderness turned to an Eden of
joy.
Ye Hagar, still weeping in sorrow and fear
O'er joys that are faded, or ready to die,
In the hours that are darkest the angel is
near;
Fear not, for my God all your needs shall
supply!
Philadelphia, Sept., 1884.

CHRISTIAN ARCHEOLOGY— WHAT'S THE USE?

BY PROF. C. W. BENNETT, D. D.

"You are writing a book on
'Christian Archaeology,' or 'Monu-
mental Theology,' for our ministers
and interested laymen? It must be
dry, stupid business; what benefit
will come of it?"
These are fair questions, since the
cui bono is always pertinent, and
never more than in these days of
hurry and jostle. Why not, then,
briefly indicate the advantages of
these studies?
1. The study of archaeology has
completely revolutionized the treat-
ment of ancient history. Compare
Rollin's history of the ancient nations
with any recent treatise. What a
contrast! Indeed, it is very difficult
to convince ourselves that Rollin and
Leornard, Brunsch or Duncker, for
example, are writing about the same
peoples. The scope of the history is
now immensely grander. While the
historians of the last century hardly
dared to push their examinations to a
date earlier than about 1000 B. C.,
except as they relied on the records of
the Hebrew Scriptures, to-day by
means of archaeological investigations,
the Mesopotamian history can with
certainty be read back to about 1800
B. C., while that of Egypt can be
safely traced to the 40th century B.
C. The magnificent volumes of
Grote and Curtius on Grecian history
opened the eyes of all who read them
to a new Greece that had never be-
fore been known. The Greeks lived
and moved before our very eyes!
Yet not six months ago a profound
Greek scholar wrote me from Athens
that the most thoughtful students of
the archaeology of that country were
convinced that the history of Greece
was yet to be written. Recent dis-
coveries made on the sites of ancient
temples and cities had completely
contradicted some of the theories
previously accepted by the best his-
torians. Just so it is with the study
of Christian archaeology. While the

date of Christ's coming has not been
essentially questioned, a great multi-
tude of details have been furnished to
the writer of church history, by
which his work becomes a truer rec-
ord of the life of the Christian com-
munity.

2. The study of monumental rec-
ords has been the means of correct-
ing many erroneous statements con-
tained in the written records. It is
well known that lengthy and impor-
tant documents purporting to belong
to a very early period in Christian
history, which have been quoted in
substantiation of a particular doctrine
or in attestation of a favorite ritualis-
tic form, have been proved to be
base forgeries. A well-known ex-
ample are the Isidorian Decretals.
By the careful study of monumental
evidence a multitude of these falsifi-
cations have been discovered and cor-
rected. The earnest and persistent
researches of De Rossi in the Roman
catacombs, of Bellermaun, Schultz,
and others in the catacombs of Na-
ples and Syracuse, of Quast amidst
the antiquities of Ravenna, of Unger,
Texier, and Salzenberg among the
remains of Byzantine art, of Zester-
mann, Bunsen, Hübsch, Knight,
Messmer and others with regard to
the early Christian basilicas, of Piper
and others on the relations of pagan
to Christian art, have been crowned
with abundant and most encouraging
success. The records of the early
Christian fathers have in some in-
stances received new interpretations,
in others important corrections, and
in still others disputed readings have
been clearly and satisfactorily deter-
mined.

3. These studies have dissipated
many illusions relative to the rela-
tions of the Christian Church to the
Roman government. Nothing can
surpass the indignation of the former
church historians as they speak of
the cruelty and injustice of the Ro-
man government toward the best and
most useful of her subjects. The
chapters on the severity of the per-
secutions, on the hiding away of the
hunted church in the caves and dens
of the earth, on the necessity of re-
ligious services in these subterranean
rooms, on the use of secret pass-
words and signs to save themselves
from betrayal, and on the burial of
their dead in these silent retreats to
save them from hated violence, are
among the most vigorous and favor-
able of the church historians of the
last century. But the patient and
scientific examination of the Christian
and heathen monuments has clearly
shown that many of these statements
rest upon no solid historic basis. The
Christians were for the most part ad-
mitted to all the privileges of other
citizens relative to the interment of
their dead, and their places of burial
were guarded by that legislation that
originated in the feeling of exceptional
sacredness that Rome attached to
every place of sepulture.

Our admiration for that system of
law that threw its protectingegis
over every citizen, whether in the
capital, in Spain, in Numidia, in
far-off Britain, or in the extremity of
the eastern dependencies, is greatly
increased by the careful study of
these monuments, and our view of
the relation of the new religion to
this mighty fabric of government be-
comes more just and sober. More
and more clearly do we see that the
Greek and Roman civilization was
the grand propaedeutic for the Gospel
of the Son of God, and more and
more fully do we enter into the sig-
nificance of Paul's comprehensive
statement: "But when the fullness
of time was come, God sent forth His
Son."

4. Then again, in estimating the
value of monumental evidence, we
are to remember that it is unconscious
in its character. Herein consists its
superiority to merely written testi-
mony. The latter may be so bur-
dened with prejudice or partisanship
as to become well-nigh worthless.
This is the case with some of the
Christian fathers especially while
treating the Gnostic heresy. It is
plain that the study of the Abxas
gems and some other Gnostic monu-
ments has greatly modified our judg-
ment of the character and motives of
the Gnostic teachers. So well un-
derstood is this, that the fiery state-
ments of some of the fathers are now
received with many grains of allow-
ance.

Fourteen years ago, in a course of
lectures on Christian archaeology be-
fore the students of the Boston Theo-
logical Seminary, I urged the value
of this unconscious testimony of monu-
ments in regard to the catacomb and
other early pictorial representations
of baptism as against the exclusive
teachings of our Baptist brethren re-
garding immersion. The discovery
of the "Teaching" now fully con-
firms these statements, and well nigh
demonstrates that other methods than
immersion were practiced by the
Christian Church during the latter
part of the first or early part of the
second century. This argument has
been put in readable and exact form
in the *Andover Review* for May, 1884.
What is true of the modes is also
shown to be true of the subjects el-
igible to this sacred rite.

But our space will not permit fur-
ther illustration of the benefits of
these monumental studies. Histori-
ans are now fully awake to their im-
portance. While the historians of
the church prior to 1850 are almost
absolutely silent as to this source of
knowledge—Neander not once re-
ferring to them, and Baur, Gieseler,
and others of the best only giving
them slightest notice—the historian of
our day would be regarded entire-
ly incompetent to his task should he
not emphasize the testimony of monu-
ments. Schaff, in the edition of his
history now passing through the press,
gives good heed to these teachings,
and his chapters thus illustrated are
among the most interesting of his
work.

A DISTRICT CONFERENCE IN GEOR- GIA.

BY REV. E. O. THAYER.

In our Southern work the district
conference is a great institution and
an important event, and yet nowhere
is its comparative uselessness in our
Methodist economy more apparent.
Before it, comes in review the great
army of local preachers and exhort-
ers, to be examined and recruited.
Class-leaders and Sunday-school su-
perintendents make their reports, and
the preachers-in-charge go through
much of the usual routine of the An-
nual Conference. The examinations
are annually becoming more rigid,
except with the old brethren who can
neither read nor write, and it is
quite frequent to "continue in the
same class" delinquent brethren too
lazy to study or too poor to buy the
books. Some of the reports of the
examining committees are unique and
amusing. One brother is reported as
having passed a satisfactory examina-
tion in the studies of the "third
year," because he seemed very pro-
ficient in the English branches. The
announcement that a brother "has
all the books" is often considered
sufficient evidence of scholarship. To
a casual observer this may seem very
much of a travesty on the severe re-
quirements for admission to the min-
isterial ranks of the Methodist Epis-
copal Church, but to one who has
watched the progress of the work
year after year, commendable signs
of advance are evident. Every year
finds the door to the traveling con-
nection more carefully guarded, li-
censes more sparingly given, and
more young men urged to procure an
education before trying the responsi-
bilities of the pastorate. There has
undoubtedly been too much laxity,
but the enforcement of the strict let-
ter of the law would kill. We must
be content with unwavering prog-
ress.

The written reports of the various
classes of lay and clerical workers
vary in length and interest. In the
case of many the disciplinary heading
and other introductory words take up
much more room than the body of the
report, while others are verbose and
exhaustive to a fault, the burden of
all being "a good spiritual but poor
financial condition" of the work.

The night services are usually the
occasions for the people of the neigh-
borhood to listen to preaching from
visiting brethren, and the quantity,
not to mention the quality, of preach-
ing that these people will patiently
listen to during the five days, is
amazing. Taken in smaller doses
and at longer intervals, it would fur-
nish spiritual provender for months.
The sermon is always followed by
the collection to defray the expenses
of the conference or to repair the

church. To the tune of "Who Built
the Ark?" "Nora, Nora; or The
Gospel Train;" or "We're Waitin'
on the Lord," the congregation, after
considerable "waitin'," slowly file up
and deposit their nickels on the table,
where two brethren skillfully strive,
with the style and voices of auction-
eers, to get up a competition between
the brethren and sisters in the matter
of generous giving. The literary
exercises are generally held on Satur-
day afternoon, unless crowded out by
too much business or superfluous
talk.

This general description of the dis-
trict conference applies to the white
and colored work alike, except, per-
haps, as to the titles of the musical
selections; for, comparatively speak-
ing, the whites cannot sing, but sup-
ply the place with a somewhat un-
musical chanting. A more particular
account of a conference recently
held near Atlanta may be an interest-
ing illustration of the general points
given, and afford an opportunity for
describing some minor items con-
nected with all such gatherings. The
place of meeting was a country
church ten miles from the railroad.
Our generous hosts met the trains for
two days, conveying the delegates in
farm-wagons and buggies, drawn by
that most sedate and solemn of the
Creator's works, the mule. The
church being in a sparsely-settled
district, the radius of the circle of enter-
taining homes was almost equal to
that of the late General Conference.
This was a fortunate circumstance if
the committee were wise enough to
station the heartiest eaters at the
greatest distance, as the good people
had been saving and borrowing for
weeks in order to load their tables
with every local luxury, and indiges-
tion is a very natural consequence un-
less averted by plenty of exercise. A
large number were also accommo-
dated in camps about the church,
where multitudes were fed free of
charge by families who literally
"moved" their household goods to
the grounds in order to take their
share of entertainment. The writer
and his traveling companion were en-
tertained royally at the house of a
white Democrat, South-born and
bred—a fact so unique as to be wor-
thy of notice here. A large number
of the most prominent white people
of the community were regular at-
tendants at the public services, and
were ready with pecuniary assistance
and every needful courtesy. This
shows progress in view of the fact
that our church here was once burned
by the Ku Klux Klan.

The presiding elder conducted the
business of the session with dignity.
He is a young man, educated in Bal-
timore, loyal to the church, firm in
his denunciation of wrong, and pure
in his own life. Such men are living
prophecies of the piety and culture
which the colored ministry will dis-
play in the future, and which is grow-
ing more common each year under
the influences of our schools. The
business transacted was similar to
that already described. Only four
new local preachers' licenses were
granted, for which fact we are all
devoutly grateful, as some circuits al-
ready have nearly a score. A brother
of the character was arrested on a for-
mal charge not mentioned in the Dis-
cipline—"indebtedness." The
unanimity with which the case was
dismissed when it was proven that
the offender had paid seventy-five
cents on the dollar, was very signifi-
cant. Revivals were reported from
many circuits, resulting in large "ac-
cessions to the church" and some
"conversions." The causes of edu-
cation and temperance were thorow-
ly discussed and warmly espoused,
and fifteen hundred dollars pledged to
the Centenary Endowment Fund.

Sunday was the great day. From
early morning till noon teams of ev-
ery description filed in from all direc-
tions, some coming twenty-five miles.
It would prove an endless task to de-
scribe even the costumes of the mot-
ley throng. There were parents with
their wagon-loads of children, and
young men with maidens in stylish
buggies. They wore suits of fash-
ionable cut or calicoes and sun-bon-
nets—clothes of every color and
shade described on a paint-dealer's
sample cards. The inevitable con-
clusion was forced upon one that the
colored people are industrious and are
making money, and that they spend

it a little too freely. But they grow
wiser as the race grows older. It
was hot, and the dust flew, but the
crowd was orderly, and the services
were well attended. The church
was crowded, and an overflow meet-
ing filled the bush-arbor.

Thus closed the district conference.
The delegates spent hundreds of dol-
lars to attend, the people spent all
and ran in debt to entertain, but all
were happy, and we can only hope
that spiritual impressions were made
which, under God's blessing, will
bring results priceless in their value
compared with gold and silver.

LETTER FROM ENGLAND.

A very recent journey of two hun-
dred and fifty miles through the
heart of England, has left the im-
pression that it is in a condition of
high material prosperity, and also in
one of chronic social unrest and of
political prosperity. Three years
ago, during the session of the Ecu-
menical Conference, the skies were
sunless and the down-pour of rain
almost continuous. Nature seemed
to sympathize with the grief of the
American and of all Anglo-Saxon
peoples, over the assassination and
impending death of President Gar-
field. Now the heavens are sunny,
the heat intense, and the joy of the
harvesters contagious. Crops are of
average quality, light in the yield of
straw, but full-eared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered
rents. The "old order changeth"
with marvelous rapidity. Many es-
tates have changed owners; and
others, heavily mortgaged, are sure
to come into market sooner or later.
The new proprietors are principally
successful manufacturers, merchants
and bankers, many of whom have
sprung from the ranks of the people.
The impoverished scions of the old
aristocracy, unprovided for to the
same extent as formerly with com-
missions in the church, navy and
civil service, hide themselves in the
obscurity of colonial life. The law
secretary of Victoria, Australia, tells
us of a titled lady who keeps a fruit-
er's shop in Melbourne, and of bar-
ons and younger sons of earls who
"rough it" as shepherds in the bush.
Not a few young men of similar
connections have established them-
selves as miners and cattle-raisers in
our Western States. Florida, for a
while, seemed to offer a fitting field
for their energies, but has been aban-
doned by many because of heat, ma-
laria, and the abundance of insect
life. England is a pot that is always
boiling over. She is incapable of
holding the energy generated within
her own confines. New England—
it strikes us—is pretty much in the
same condition.

Everywhere, throughout the "fast-
anchored isle" the cities, towns, vil-
lages, farms, exhibit signs of im-
provement. The remains of feudal
law and spirit still operate to retard
her fullest development. The farm-
er—notwithstanding the miser-
ably inadequate Agricultural Hold-
ings Bill, which gives him, under
certain conditions, a vested interest
in the soil, measured by the value of
his pecuniary investments in it—is
still afraid to drain, and manure, and
otherwise improve, lest he should be
discharged, as a tenant at will, after
six months' notice. Hitherto, the
wout of the landlord has been to
raise his annual rental in proportion
to the value of the land improved by
the farmer's industry and capital,
and thus to charge him with interest
upon his own investment, which per-
force remained in the landlord's pos-
session.

Nowhere has human nature ex-
hibited some of its meanest and most
contemptible characteristics more re-
pulsively than in England, and that
in the persons of its landed proprie-
tors. Renting their farms at the
highest attainable rent, and binding
their tenants by inequitable written
agreements, they have proceeded to
raise vast quantities of game at the
tenants' expense, and have then
slaughtered the game in sport, and
subsequently sold it in the public
markets. Law, here as in Ireland,
has given and still gives unequal ad-
vantages to the privileged classes,
and needs continual modification to
adapt it to the rights and wants of
all classes.

POLITICAL AGITATION.

Any and all modification of statute
in the interests of the majority is, as
a rule, resisted by the aristocracy.
The hereditary second chamber of the
national legislature is chiefly remark-
able for its obstructiveness. That a
government resting upon the en-
lightened popular will is the strong-
est possible form of government, was
triumphantly demonstrated by the
issues of the American war for the
preservation of national union. The
extension of the franchise in Great
Britain and Ireland was the logical
outcome of that awful struggle.
Then followed popular education.
"We must now educate our mas-
ters," bitterly said Secretary Lowe.
The board schools have sent out a
reading, thinking generation, which
in turn irresistibly demands further
extension of the franchise. The
House of Commons has passed a bill
admitting two millions of the unen-
franchised to the privileges of electors.
The voice of Hodge, the agri-
cultural laborer, is to be heard in
Westminster as well as the voice of
householder and landed proprietor.
But the franchise bill is stopped in
the House of Lords. The Tory ob-
structives say they are willing to
pass it provided the redistribution of
seats is secured beforehand. In
other words, the Lords seem to de-
mand an approach to equal electoral
districts. There is show of real
fairness in this. Better adopt the
old plan of the Chartists at once, and
thus equitably end the quarrel of re-
distribution. The fact is, that Lib-
erals and Conservatives both distrust
the people—the latter more than the
former. Compulsory popular educa-
tion, as in the Australian colonies,
is the political corollary of manhood
suffrage, equal electoral districts,
vote by ballot, and triennial parlia-
ments. It is as certain to come, to-
gether with the other points of the
desiderated charter, as that vote by
ballot has come already. Slaveocra-
cy dies hard in any and all of its
multitudinous forms. Just now it is
hypocritically and hopelessly strug-
gling against the will of the people
in England. But the people have
their old tyrant on the hip, and do
not intend to give him the least quar-
ter. Pass the franchise bill, or we
will abolish you, is their practical
demand on the ruffled and trembling
peers.

A crowded and enthusiastic meet-
ing was held in St. James' Hall,
London, on the evening of August
11, to support the proposal for the
abolition of the House of Lords as a
"legislative anomaly, a political
deformity, and a public enemy."
With scarcely an exception, the vast
multitude held up both hands in af-
firmation of the celebrated resolve of
the Long Parliament: "That the
House of Peers in Parliament is use-
less, dangerous, and ought to be
abolished." The spirit of Cromwell,
Hampton, and Pym is in the ascen-
dant here. The privileged classes read
the *Times*, but do not read the signs
of the times. Sir Wilfrid Lawson,
the veteran parliamentarian who
leads the total abstinence hosts in
the demand for legislation, affirms
that the Lords "have demonstrated
that they are the inveterate and the
hopelessly implacable foes of all that
is progressive and free in the legis-
lation of this country." Lord Rose-
bery, one of their own number, com-
pares them to a "medieval barque
stranded in the tideway of the nine-
teenth century."

Mr. Henry Labouchere, M. P.
and journalist, was equally emphatic.
Said he: "The whole history of the
House of Lords, which Mr. Bright
recently termed the spawn of plunder
and corruption, is that of one long
war against social and political prog-
ress, against the abrogation of abuses,
and against religious equality." He
is historically truthful. "The House
of Lords must be either mended or
ended." There is little probability
of its being mended. That it will
be ended is far more likely.

The reformers are divided in opin-
ion about the necessity of a second
chamber. History, we hold, demon-
strates such necessity. Legislatures,
whether composed of representatives
of the masses or not, are like armies
in point of liability to panic, and of
hasty and ill-considered action. Re-
vision of statutes enacted by one
house, by members of the other house

rarely fails to be remedial of defect.
If both houses are elected represent-
atives of the people, the defects of
legislation are not only remedied,
but the legislation itself is improved
and strengthened. If further revision
is compelled by judicious veto of
the executive—which never takes
place in England—then the meas-
ure, if passed by a two-thirds major-
ity, seldom fails to embody the best
extant wisdom of the body. Great
Britain is doomed to Americaniza-
tion; or, in other words, she will
adopt the principles co-existent with
her common law, incorporate them
with her political constitution, and
become a truly free, educated and
noble nation. At present she lags
behind her own daughters. Encum-
bered in the race by coroneted lords
and lawn-sleeved bishops, she yet
exhibits astonishing vigor in the
progress she does make.

Old England reminds us of New
England. In the latter one may
sometimes stumble upon the stone
arrow and spear-heads of the van-
ished aborigines, or be asked to buy
the ugly mortar and pestle with
which the Indians prepared their food.
Thus it is here. The Duke of Rich-
mond babbles about the divine origin
of the House of Lords; advocons,
or the right of presentation to the in-
cumbency of church livings, are pub-
licly bought and sold, and writers de-
fend the practice. The old is over-
slashed by the new—the dead by the
living. But relics of the old
offensively reappear; and the dead
corpses of feudalism, by some weird
magic of its own, occasionally as-
serts that it is alive, when everybody
believes it to be dead, and feels in
his very bones that it ought to be
entombed beyond the possibility of
resurrection. More anon.

R. WHEATLEY.

IS PREACHING ON THE DECLINE?

BY REV. WM. I. GILL.

This is a question which has been
often put, and it has received different
answers. For a preacher to discuss it
is quite a difficult task, because of pos-
sible retorts. Yet no class of men is so
much interested in the question as
preachers are, and we should not only
have freedom to think, but to speak and
endeavor to improve the general quality
of thought.
There is one sad fact which I think
marks our age and smites much of our
religion with ominous eclipse. I mean
the number and popularity of very illit-
erate and poorly-endowed minds as pub-
lic laborers for the spread of the Gos-
pel and the conversion of souls. After
a rain I have known a whole district
partially covered with small reptiles,
such as lizards, toads and frogs, which
have come down from the clouds. It
also seems as if some kind of clouds
had ejected upon us myriads of religious
messenger of only a little more dignity,
which run to and fro and croak incess-
antly without increasing knowledge. A
vast host of boys and girls without edu-
cation either from books or good teach-
ing, and without average capacity for
either, constitute the commissioned
apostles and prophets of a great move-
ment which is overspreading the earth
as rapidly as Aladdin's demon spread
over sea and sky as soon as he was let
out of the tea-pot. From their igno-
rance and incapacity to appreciate aught
but themselves, in which their abilities
are more than respectable, they think
there is only one style of religion, and
that their own; and that, hence, all who
have it not are speeding onward toward
perdition.

Some of the revivalists in all denomi-
nations are subject to the same illumi-
nities, though in a far less degree.
While there are itinerant evangelists of
respectable abilities and culture and of
strong and sterling character, there are
others who seem to think that intelli-
gence is no way helpful, but rather ob-
structive to religion, especially in "get-
ting religion." We should naturally
expect that in point of style and culture
our age would be equal, if not superior,
to our fathers'. But the contrary is
very manifest. Compare the best of
our revivalists with the Wesleys, with
Whitfield, and others of their time.
The comparison is felt as ridiculous.

But why? Whence comes the differ-
ence, all to our discredit? Has not the
church been long and widely fostering
a shilly-shally style in the pulpit, push-
ing true and genuine thought into the
rear, and giving all its applause to
empty and slangy verbosity and personal
assurance; despising the horse of real
grit and bottom while betting heavily
on the animal whose only merit is a
showy step? We have refused the
strong meat of intelligence, while we
have lost, but not outgrown, all taste
for the sincere milk of the word; and
nothing remains but to grow despic-
tious on the syllabubs and spoon-meats, the
"lady-fingers" and "floating island"

(Continued on page 41)

Miscellaneous.

THE INDIAN NATIVE PREACHERS.

BY RAM CHANDRA BOSE.

SECOND PAPER.

The missionaries as a body are right in recognizing that organization in headquarters begets organization in the outposts, and that pay in their own case begets pay in the case of their native assistants. The perfect harmony of phrase, the perfect harmony of understanding and feeling in the South India Conference—a harmony evinced in the plenitude of confidence reposed in its gifted delegate, Rev. Dennis Osborn—is the fruit, among other things, of the fact that all its members come under, to adopt a well-known native phrase, the operation of the same razor, in the matter of support. And the few eccentric thinkers, who, while in the enjoyment of a competence themselves, castigate their native assistants for receiving small, fractional portions of amounts representing their own salaries, are doing more than anybody else to embitter, aggravate and intensify race antagonism and caste-feeling in the North India Conference; and their theory, essentially selfish, ought to be, and is, condemned in no measured terms in mission circles. Instead of making the native Christians of India, what the Princess Alexandra was requested by the Poet Laureate to be the people of England, their "own," they are perpetually reminding them of their foreign origin, and consequent inferiority, broadening existing lines of race distinction, and even helping in the organization of an intermediate caste between the heaven-born European Brahmin, and the earth-born native Sadra. Caste history is being repeated in India and that by the preachers of a religion, which, even in the opinion of our Brahmin friends, is the only religion which gives due prominence to the two great doctrines of the Fatherhood of God and the brotherhood of man!

In fixing the scale of salaries, the missionaries have been influenced by various considerations, and nothing ought to be said against them. Regard has been had to the nature of the appropriation expected by them, to the scales of salaries regarded as adequate in spheres of official life and mercantile business, to the growth of self-supporting and self-propagating churches, and, above all, to the necessity of checking the development of a mercenary spirit in the native ministry. No disposition ought to be manifested by us, or by anybody else, to censure what has, in view of these considerations or under the circumstances, been done; but we must, nevertheless, express our deep regret that a state of things far from healthy has been realized under what may be called existing rules of appointment.

To make this apparent, a slight reference ought to be made to the circumstances of the country, and the changes it has undergone, especially in the matter of prices and wages, during the last quarter of a century—the changes noticed by the writer himself in the course of his official and missionary life. Nothing in connection with life in India is more potent than the fact that the prices of the necessities, and, consequently, of the luxuries of life, have been rising steadily, especially since the mutiny in 1857. We would not be overstating matters if we represented them as having tripled during the intervening years. In spheres of business this steady increase in current prices has been recognized, and an impetus upward has been communicated to the wages of the laborers; and this has been done especially in government offices. The subordinate judges of a lower grade of Bengal and the North-West Provinces had about \$45 a month as their maximum pay; now they begin with a higher sum, and rise to four times the amount. Those of a higher grade have had a proportionate increase of salary given them. The clerks of courts, accountants, copyists, and even the underlings have all had their claims favorably considered by government; and malversation, bribery and corruption have been checked in the case of native employees, as they were in that of European officers, by a suitable increase of pay, or more liberal scales of salaries.

And even in mission circles the spirit of progress has been manifest. The secular employees of missions—builders, printers, book-binders, etc.—have had to be paid in accordance with increased scales; and the growth in salaries has been keeping pace with growth in current prices. But nowhere has this spirit of progress been more apparent than in the case of teachers of mission schools. When the writer was about to leave college, he was urged to accept a teachership in connection with his own Alma Mater, and the maximum salary given to a native Christian teacher was offered him, viz., about \$10 a month. The native brother who now occupies the post then offered him, gets a little less than \$100 a month! The wages have in this case kept pace with the increase in current prices. The first situation the writer obtained after having refused the aforesaid offer, brought him about \$35 a month, including house rent, and this sum was quadrupled after a year to \$45, and after a quadrupling to \$60. His successor now gets more than \$80 a month. In our own missions the increase in the salaries of teachers has been equally marked.

But the hour hand of the dial of the preacher's salary has been going backward in proportion as living is becoming dearer and dearer day by day. The scale of salaries fixed by Dr. Butler in our mission, though by no means liberal enough to attract men of talent and education, was, on the whole, suited to the exigencies of what may be called incipient mission work. But that scale has been abandoned, and it exists only in some old employees of missions—men like Bro. Joel Janvier, who assisted Dr. Butler in laying the foundation of our mission, and the presiding elder of

the Amroha district, who gets about \$35 a month, including house rent; that is a moiety of what the writer had as head master successively of the Shajahanpur and Moradabad mission schools—and in two fortunate men, an East Indian of great natural ability, and the writer himself, who have been kindly introduced into the sacred circle of veterans. The new men, among whom are preachers who in intelligence and ability are not behind the first batch, are paid according to a reduced scale, which ranges between \$25 and \$3 or \$4 a month. In our mission, and in many others, the salaries of preachers have gone down in proportion as the prices of the necessities of life have risen. Does this indicate a healthy order of things? Our reply is, No; and that for the following reasons:—

1. The reduced scale, being inadequate to even the exigencies of bare existence, is repelling every man of talent, education and piety. A few graduates of the Indian universities may be found in the ranks of mission school teachers, but not one among the preachers sent forth. Nor can it be maintained that these men can very easily be spared. Dr. Scott, in an article which appeared in an American journal some months since, maintains, and that very properly, that missionaries of the greatest ability and broadest culture are needed in India, to super-raise their tone of intelligence and morality, mould their thought, feeling and desire after the improved model realized in progressive churches, and direct their theological beliefs, and direct their secular studies into the proper channel, and enable them to keep pace with the march of progress in literature, science and philosophy, as well as in the varied elements of natural civilization realized under the fostering care of an enlightened government. Now the foreign missionary is not a permanent entity in our country or our mission field; and, consequently, it is a matter of the last importance to raise a body of preachers fitted by sterling ability and liberal training to step into his shoes as soon as he retires from the field. How can such men be raised if arrangements eminently calculated to repel young men of education and promise are made and stereotyped? The complete withdrawal of such men from mission service of the highest order is an evil of gigantic proportions, and measures fitted to rectify or obviate it are perceptibly demanded.

2. Akin to this evil is the fact that our theological seminaries, though under the control or presidency of missionaries of distinguished talent, are being fast converted into elementary grammar schools and favored haunts of intellectual dullness and moral mediocrity. A common saying in India is, that a man never becomes a school-master till he has proved an egregious failure in the other departments of life, or till he is compelled by the horrors of starvation to get into the poorly remunerated, half-starved profession. This may justly be said of those who now have themselves enrolled as students of divinity in our theological institutions. The scales under notice, though eminently fitted to repel bright young men, are calculated to attract men of no education or little education, and below mediocrity in talents, and the lower orders of society; and such candidates have to be received in lieu of better ones, and taught almost *ad initio*. There has been a noticeable decrease in talent and ability in the successive batches of pupils each of these important institutions has enrolled, educated and sent out; while all attempts to check the growth of a mercenary spirit have partially, if not wholly, failed.

3. Another evil traceable to the present arrangement is noticeable in the fact that the laity is being raised to a higher platform of intelligence, if not in piety also, than the ministry. Among the laymen in the churches we see men who have passed varieties of college and university examinations, and are adorning the varied walks of professional life. Some are keen lawyers, some successful teachers, some clerks holding responsible positions, some foremen of printing establishments—all raised by systematic training above the level of intelligence occupied by those who are supposed eminently fitted to look after their spiritual interests, or insure their growth in the knowledge of the whole counsel of God! The amount of intelligence in the ministry is, properly speaking, the barometer of every ecclesiastical organization; and the growth of a church in knowledge and piety becomes an impossibility where the party to be taught is in advance in general intelligence of the party appointed to teach.

4. The worst evil consequence of the present system is the impossibility of raising missionary operations from the base to the higher platforms of social life. Christian labor has not been fruitless in India, but its success has been confined, almost exclusively, to the lowest classes of society, while the higher orders—orders representing intelligence, respectability and wealth—have been almost entirely left untouched. The great demand of mission fields is a body of trained preachers fitted to keep pace with the progress of education, and raise Christian preaching from the lower to the higher strata of society; and as the existing system cannot possibly meet this demand, it cannot but be pronounced inadequate to the exigencies of missionary labor in our country, if not in all mission fields. If it be said that missionary work ought to be confined to the lower classes, made impressive by ages of tyranny and oppression, our reply is, that the appointment of superior foreign missionaries for work which can be easily done by inferior men, involves a reckless waste of mission money. A comprehensive system—one fitted to influence all classes and all ranks of society—is a desideratum, and the arrangement which egregiously fails to develop it, is a deplorable failure, though

the parties from whom it has emanated cannot, under their peculiar circumstances, be blamed.

CONSTITUTIONAL PROHIBITION IN MAINE.

BY REV. W. W. BALDWIN.

Election day, Sept. 8, 1884, marks an era in temperance history. On that day Maine voted on the issue of incorporating Prohibition into the constitution of the State. The majority in its favor was so large that ten thousand more or less does not change its impressiveness. Fifty thousand majority in a total vote of one hundred thousand, indicates what has been clamored for years past, but constantly disputed and by many doubted, that "the settled policy of Maine is Prohibition." Now that fact can be believed by both friend and foe. Maine and Prohibition are married and cannot be divorced without a vote of the commonwealth, and they propose to live together in that holy estate. Then "what God hath joined together let not man put asunder."

The amendment thus adopted goes into effect the first Wednesday in next January, and reads as follows:—"The manufacture of intoxicating liquors, not including cider, and the sale and keeping for sale of intoxicating liquors, are and shall be forever prohibited. Except, however, that the sale and keeping for sale of such liquors for medicinal and mechanical purposes and the arts, and the sale and keeping for sale of cider may be permitted under such regulations as the legislature may provide. The legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale and keeping for sale of intoxicating liquors with the exceptions herein specified."

This organic law then goes back to the excellent statute law now on the books on this subject. The law being constitutional before, as settled by the utterances of the highest judicial authority of the State, now has a special sanction in the constitution itself. The immense majority by which it is placed there, would seem to render it safe from molestation for at least a quarter of a century. What special phase of the temperance question may arise by that time cannot be foreseen now. If thirty years' testing of the benefits of Prohibition culminate in this step, beginning with the rum-drenched condition of the State when prohibition was placed on the statute book first, then twenty-five years more, with the vantage of the present as its beginning, ought to produce a generation of unanimous temperance stalwarts.

It is significant that this victory was won by "keeping the question out of politics." In the same election temperance candidates in the field of politics were voted for, and the vote was so small as to be classed "scattering," and still scattering when counted jointly with the votes cast for two other political factions. It cannot be certainly known, but there are good reasons to believe that if the question had been made a political issue, it would have been defeated. As it was, its friends in all parties warmly favored it, while no political organization pronounced against it. An organized opposition upon this single issue, if it had been formed in Maine, would have drawn together such a veritable rif-raff as to have made respectable people still more earnest in favor of the amendment. The conferences and ecclesiastical bodies declared in its favor; the temperance organizations were unanimous for it; temperance meetings became a part of the means of grace in many of the churches for months before election day; many pastors preached on the topic the Sunday preceding; and on the morning of the day itself prayer-meetings were held for the success of the ballot. The pastors went to the polls and peddled tickets; elect ladies stood in the crowd of voters pleading and furnishing tickets and encouragement to the men. Really it would seem that the entire bill should not join in the constitutional ballot, yet a separate vote should have been provided for by them and suitably counted and declared. In the face of these agencies men who were indifferent to the question, however wrong their convictions may have been. They constitute a hopeless minority, which it is to be hoped may become perfectly sublimely extinct!

The statement of majorities in separate towns and cities affords very pleasant reading to every lover of Maine. The general belief is that Prohibition is stronger in the farming towns than in the cities and larger villages, and yet from returns now before me from thirteen of the fourteen cities of the State, only one—Lewiston—gave an adverse majority, and that only 351; while such a city as Belfast gave 633 majority in favor, and even Bangor gave a majority of 342 in favor. Portland, the largest city, gave 438 majority in favor, and Biddeford, with its large foreign population, 57 in favor; while Auburn gave a majority in favor of 961. Well done for the cities, with their net majority of 5,708! The larger villages gave fine majorities almost without an exception. Brunswick gave 438, Cape Elizabeth 601, Gorham 334, Westbrook 445, Farmington 373, Bucksport 223, Winthrop 293, Waterville 325, Bethel 221, Paris 480, Dexter 220, Skowhegan 539, Machias 262, Kennebunk 459, York 226. In most cases these majorities greatly exceed the whole opposition vote. In many towns the opposition vote was very small. In Sherman it was 1 against 171, in Easton 2 against 185, in Fayette 6 against 113, in Penobscot 3 against 178, in Phillips 12 against 223, in Camden 20 against 471, in Newport 5 against 301, in Princeton 3 against 211, in Harrington 5 against 146. Another fact is significant. Borne down with practical free rum just across an imaginary State line, gave fine majorities for Prohibition. Kittery, opposite beer-bogged Portsmouth, voted

412 for to 17 against the amendment; South Berwick, opposite rum-scented Salmon Falls, voted 400 for to 90 against the amendment; Berwick, opposite Great Falls, voted 328 for to 38 against the amendment. These favorably mentioned towns might be supplemented by another list of towns that voted unanimously for the amendment.

Maine has done well! As a State it still leads the reform. Now it owes it to the whole country that all the effective machinery by which this unequalled victory has been attained shall be used in enforcing its prohibitory law in its towns and cities, seaside resorts, border towns, and in public and private places, until drunkenness, dram-drinking, and liquor-selling shall have no place among its people. The country not only looks on to see how Maine votes upon its special issue, but it wants to be secured in its faith that Maine does settle the fact of a perfect enforcement of the law, and an entire banishment of the evil against which it is directed. Even Massachusetts looks toward her daughter Maine, and waits to admire the virtuous color on her cheeks, and know that no stains of vice and indulgence are there.

LETTER FROM CANADA.

MR. EDITOR: I intended to have written you again before leaving Grimsby by camp, but was hindered. After sending my last, I had the pleasure of hearing Dr. Talmage preach on Sabbath afternoon. His sermon was founded on David's words: "I shall go to him." The usual arguments in favor of future existence were mentioned, and an eloquent oration followed on the happiness of reunion. The Doctor excels as a pulpit dramatist. His earnestness and apt illustrations carry his audience with him, and now and then there are outbursts of pathetic appeals which produce a most thrilling effect. He stands and talks or walks to and fro, suiting his gestures to his subject. His discourses would not produce half the effect they do if read from a manuscript.

The Doctor delivered a temperance lecture on Monday afternoon. Again he carried his audience with him, as he painted in a graphic manner the horrible liquor traffic. Again he was full of illustrations, some of which were of the most thrilling description. He dealt some of the heaviest blows at the liquor traffic, and was especially severe in his denunciations of "high license" as a means to destroy temperance. He warned the friends of temperance against this subterfuge of high license, as he considered it nothing but a ruse got up by the enemy to draw the friends of temperance from their main business. He was, however, in favor of a prohibition party, and expressed himself as being very confident that in eight years a prohibition President would be elected in the United States.

Another distinguished minister who has been at Grimsby is the celebrated Newman Hall, of Surrey Chapel, London. He is making a tour through Canada and the United States, and though it was stated that his visit was to be for recreation, yet he is working very hard. He preached at the camp-meeting on Sunday afternoon, and also at Hamilton and Toronto the week following, after which he left for Montreal, and we believe thence to Boston; so that by this time, probably, some of your readers may have heard the distinguished English divine. Mr. Hall is an earnest, laborious and successful minister of Christ. His little book, "Come to Jesus," has been sold extensively. Tens of thousands of copies have been circulated, and it is believed that many have been brought to the Saviour by means of it. Mr. Hall has not excelled as an author, but as a minister and pastor he has been more than ordinarily successful. His voice is too weak for large outdoor congregations, but his visit to Grimsby was quite an event, which many will remember with pleasure.

The people of Ontario are just now in a state of great excitement. The county of Haldon carried the Scott Act—local prohibition—about two years ago, but it was discovered that there was a flaw committed at the time of its adoption, in consequence of which the Government has allowed the electors to vote against its repeal. The election takes place to-morrow, and should there be a majority in favor of repeal, there will be great rejoicing in the camp of the enemy. The friends of temperance are very busy, and will do their utmost to carry the day, but it is well known that those who want repeal are unscrupulous and will use money in abundance to carry their object. If "repeal" should carry, no doubt the friends of temperance will not be much discouraged, and the Scott Act will not be so likely to be carried in some other counties where it is contemplated to submit it to the electors before long. It is evidently that the drink devil will not willingly quit the field, and that the friends of temperance must prepare themselves for a vigorous contest, so that in the meantime work, must be in the order of the day; and as truth is stronger than error, there can be no doubt on which side victory will ultimately appear.

The weather lately has been dreadfully hot, so much so that it has been no easy matter to attend to any kind of business requiring physical exertion. There has been a report in circulation that there had been some cases of cholera, but we hope the reports have been without foundation.

You would see that Montreal has had the honor of entertaining the Science Association. It was something new to have so many illustrious savants from over the sea in one of the colonies of Britain. The gentlemen appear to have been greatly pleased with their visit, and now that their meeting is ended, they have separated into groups and gone West, some to the Rocky Mountains, others to the famous Niagara Falls, and they have signified their intention to hold the next meeting in

Toronto should they cross the Atlantic again. Toronto is the queen city of the West, and will afford a right royal welcome to the Association when the time shall come for them to bend their steps again into the western world. Sept. 8, 1884. ONTARIO.

FACTS ABOUT BISHOP HAMLINE.

BY REV. E. DAVIES.

NINTH PAPER.

It is remarkable that Mr. Hamline's health improved greatly after the excitement of the General Conference, so that he could walk two miles and then feel an unusual vigor of body and soul. In the episcopal office he was called to test his faith in many ways, and had not so much of the emotional part of religion; but like Job his faith and patience could stand the test, so that his whole life made up a successful display of the power and beauty of holiness, both in the annual Conferences and in all the minutiae of daily life.

He first occupied the chair of an annual Conference at New York, at the request of Bishop Hedding. His soul all the while was overwhelmed with a utterable baptism of the Spirit, such as he could never describe. Then he went to the Troy Conference, June 9, 1884. He says: "The Lord was with me, and gave me blessings and favor with his ministers. I was ill, very ill, for two days, but my worthy friends, Dr. Jesse T. Peck and lady, nursed me with the greatest care and kindness; so that I was able to attend the ordinations." He had a sudden attack in the night, and came near to the gates of eternal day.

And after his affliction his soul was in trouble, for he realized but little of the divine Presence. On his way to the next Conference he writes: "I was so exceedingly destitute, having no dear vision spiritually, but I now feel that the Lord is on my side, and that His presence goes with me, and that He gives me rest." Of one of his Conference he writes: "There is no 'perfect love' here; I am told, and I readily believe it; and while I dwell a little on the theme, it was like moonbeams on a mountain of ice. I want to see Methodism like the warm breathing thing that it used to be in the days of Abbot, and not a statue, a lifeless imitation of what it was. Thank God I feel this life in this morning! I am getting over the chills of yesterday, and feel warmed by the Sun of Righteousness. I feel steadfast, founded upon a rock."

While he was away, his wife was taken ill and suffered much, and a delay of one of his letters had caused much distress of soul and many tears. He says: "I want to testify that the blood of Jesus Christ, His Son, cleanseth me from all sin. I had no difficulty in my business only to keep my heart right. Whichever I do without the sensitive part of religion is foolishly done, and I am ashamed of it, but when I feel Christ with me, all seems to be done as it should be." He asked special prayers for one of his Conferences, because he proposed to make a special effort among its members to promote holiness. He was greatly comforted when Mrs. Hamline was able to go with him. He heard Dr. Olin preach, and says: "Dr. Olin is the greatest man on the continent. Simple as great, wonderfully different from some great men."

At one time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that "the parched ground became a pool, and the thirsty lands sprang of water." For two hours he rained tears and whispered praises. But all this was followed by a fiery trial on account of the opposition to holiness in the Conference he was holding; but he testified and preached on the doctrine and experience of a pure heart. Thus he filled up the first six months after he was ordained a bishop.

"Betwixt the mount and multitude Doing and receiving good."

Jan. 1, 1845, he writes: "A new year! I dedicate it to Thee, Father, Son and Holy Ghost! May I and mine be wholly Thine! Let me have grace to employ every moment of life from Thee. Oh, that this may be such a year as I have hoped to see on earth, or such as I long to see in heaven! Let what may come, I give myself to Thee, soul, body and spirit, without reserve, to be Thine forever. I seal my vows before heaven and in Thy sight. O Thou all-glorious God, I am forever Thine! Amen and amen! The Lord is at work in Springfield, Ohio. His ministers are athirst for perfect love."

Still trials awaited him. Seven months afterwards he writes: "How pressing are my necessities! My body is diseased, my strength is going to decay, my heart is weak, my faith needs extra propplings all the time, to keep it from yielding. My comforts are sometimes scanty and seem to be drying up, and under so many abstinences of body and soul, care which I was scarcely equal to with strength and full and overflowing grace, press on a weakened and disheartened outward and inward frame. See, O see, how your unworthy brother needs your prayers! I will not yield to these discouragements; I will still follow on to know the Lord and do my Master's work. I do rejoice in a full salvation." When speaking of heaven he said: "O think of it! Christ will be reflected in every grace, will shine in every lustre out-beaming from those which we shall see and love in eternity."

[To be continued.]

Religion is not a didactic thing that words can give and silence can withhold. It is a spirit; a life; an inspiration; a contagious glory from soul to soul; a spontaneous union with God. Our inward unfaithfulness is sure to extinguish it; our outward policy cannot produce it. To love and to do the Holy Will is the ultimate way—not only to know the truth, but to lead others to know it too.—Martineau.

Our Book Table.

J. R. Spaulding & Co., 106 Court St., issue a NEW INDEX, FAMILY ATLAS OF THE UNITED STATES, with Maps of the World. The special features of this work, commending it to patronage, are its excellence and fullness of information in reference to the United States, the neat execution of the maps, with the modernness of its price for so extended a geographical and statistical work. Special attention has been bestowed upon the map of Palestine. It is so tastefully published that it will be an ornament to the sitting room or study table, and be a most serviceable companion to the daily reading. Now that the whole world flashes its incidents to us every day, such a gazetteer and atlas becomes indispensable for the intelligent reading of our newspapers as well as the literature of travel. Price \$5.75.

Thomas Y. Crowell & Co. are prompt in their preparation for the holidays. They send out, as a forerunner of their attractive fall books, a sumptuous edition of the Poems of GEORGE ELIOT, with engraved illustrations by Schell, Taylor, St. John, Harper and others. It is published in quarto form, on thick calendered paper, with ornamental covers, in a box. \$4.50. George Eliot's prose is as beautiful as her poetry. Indeed, her finest poetic strains are to be found scattered all through her prose works. Her poetical works, of which we have a complete edition in this beautifully published volume, lack the spontaneity of one who instinctively and irresistibly writes in verse; there is more of the appearance of art and less of nature about them, but still they are of a high order of merit, and will retain their place in the library of the fastidious of the nineteenth century by the side of its best and permanent illustrations of the poetic ability of the age.

A LITTLE TOUR IN FRANCE, by Henry James. Boston: James R. Osgood & Co. 12mo, \$1.50. We read the delightful sketches of Mr. James as first published in the Atlantic. It is the happy fortune of the readers of this volume to have an artist with the pen to paint the sights and incidents of his tour through some of the unfamiliar lines of travel in France. The volume will be a charming companion through these portions of the country, and will, of itself, entice tourists to attempt, under its guidance, a visit to these ancient and storied towns and cities. Doubtless the untraveled visitor would find it a source of surprise and charm to have the artist have thrown a charm over these quaint old towns with their ancient castles and cathedrals. The volume exhibits at his best the grace and characteristics of Mr. James' manner.

Charles Scribner's Sons issue a neat American edition of THE HERBERT LECTURES FOR 1884. They were delivered by Albert Réville, D. D., of the College of France, and the subject of the lectures was "The Nations of Mexico and Peru." 12mo, \$1.50. For sale in Boston by Lockwood, Brooks & Co. These six lectures, marked with the vividness and eloquence of the French manner, is a valuable contribution to the literature of comparative religions. It presents in a clear form, connected with the historical incidents of these countries, the mythologies of Mexico and Peru, and discusses ably the question of the origins of the American civilization. The new and near relations into which these countries are now brought to the United States, adds an especial interest to these lectures. The work of translation has been done by Philip H. Wickstead, M. A.

From the same house we have Vol. VI. of their STORIES BY AMERICAN AUTHORS, containing "The Village Convert," by C. H. White; "The Denver Express," by A. A. Hayes; "The Misfortunes of the Thomassons," by Lina Redwood Fairfax; "The Heart-Break Cameo," by L. W. Champney; "Miss Eanice's Glove," by Albert Webster; and "Brother Sebastian's Friendship," by Harold Frederic.

Houghton, Mifflin & Co., Boston, publish, in their admirable series of "American Statesmen," the war with Mexico, by Sydney Howard Gay. 16mo, 342 pp., \$1.25. The excellent feature of the "Men of Letters," particularly the former, is that the authors are all men of letters of the first class, not even as critics simply, but with an evident purpose to present clearly and honestly a calm and exact analysis of the character and influence as seen at this distance from the events recorded. The volumes also come under the able and severe editorial supervision of John T. Morse, Jr., Esq.

In the present work Mr. Gay gives a simple and full account of the early, private, and the public life of President Madison, with a full sketch of the times and the chief political incidents of his presidential term, especially those relating to the war with England. It is an interesting period in the history of the country. Full justice is done to Mr. Madison's ability as a statesman and to the purity of his character, while his weakness in the yielding to the pressure of those anxious to enter upon a war with England, enhanced by his desire for a second term in office, is impartially and vigorously set forth. These are invaluable volumes for the reading of young America, and should be in all their libraries.

Cassell & Company (Limited), New York, publish SIMON PETER; His Life, Times, and Friends, by Edwin Hodder. 12mo, 354 pp. This volume contains a series of meditations upon incidents in the life of the Apostle. It is a pleasant and profitable volume for Sabbath reading, and suggests a good mode of expository preaching. There is no attempt at originality or of illustration outside of the Scripture narrative.

Funk & Wagnalls publish Vol. II. of APOCALYPTIC LIPS AS REVEALED IN THE ACTS OF THE APOSTLES, by Joseph Parker, D. D. The previous volumes, the present contents of a succession of expository discourses, upon the book of Acts, commencing with the 33 chapter and ending with the 19th, with five separate discourses upon the Holy Spirit. These expositions are marked by the freshness, vigor and picturesqueness of the noted preacher, and form a very suggestive interpretation of the chief incidents of the book. The principal paper of the service is also given. It frames an octavo of 353 pages. \$1.50.

From Houghton, Mifflin & Co. we have CAPTAINS OF INDUSTRY; or, Men of Business who did Something Besides Making Money, by James Parton. 16mo, \$1.25. The short biographies of this volume first appeared in the columns of the New York Ledger and the Youth's Companion. They are well worthy of this new and permanent form. They contain sketches of nearly fifty noted men, such as manufacturers, mechanics, inventors, etc., who, in addition to the successful labors of their lives, improved their opportunities for obtaining knowledge and added something to the substantial benefit of their fellow-citizens. It is an excellent volume for the home library.

THE MAN WONDERFUL IN THE HOUSE BEAUTIFUL; an Allegory, Teaching the

Principles of Physiology and Hygiene, and the Effects of Stimulants and Narcotics, by Chilton B. Allen, A. M., LL. B., M. D., and Mary A. Allen, A. M., LL. B., members of the Brooklyn College of Medical Science. 370 pp., 12mo, price \$1.50. New York: Fowler & Wells Co., publishers, 753 Broadway. The motive of the book is to teach the most beautiful, and, at the same time, the most wonderful thing in nature is man; and no one can read these chapters without feeling that the authors have accomplished their task. The book is an allegory in which the body, the "House Beautiful," and its inhabitant, "Man Wonderful." The building of the house is shown from foundation to roof, and then we are taken through the different rooms, and their wonders and beauties described to us, and all these things are being taught—almost without knowing it—physiology, and hygiene, with practical applications and suggestions. We are then introduced to the inhabitants of the house, "The Man Wonderful," and learn of his growth, development, and habits. We also become acquainted with the guests whom he entertains, and find that some of them are doubtful acquaintances, some bad, and some decidedly wicked; and the guests are very good, company. Under this form we learn of food, drink, and the effects of narcotics and stimulants. The illustrations are of the best, and these, together with the happy and proper use of words, give the reader a clear idea of the subjects treated by any other work dealing with the same themes.

S. C. Griggs & Co., Chicago, issue a new edition, from new plates, revised and enlarged, of WORDS; Their Use and Abuse, by Wm. Mathews, LL. D. 12mo, \$2.00. The call for this new edition is the best commendation that can be given to a work of this character. It discusses our symbols of thought in almost every possible form. It is not a dry treatise, but a full, rich exposition and illustration of the nature, power, and proper use of words. It is already being accepted as a reference or textbook in many of our higher schools.

Appleton & Co. issue, in very neat paper covers, THE HOUSE ON THE MARS; a Romance. 25 cents. It is a society novel of to-day, written with much power, and picturing its characters with great distinctness.

THE MAGAZINES.

In the September number of St. Nicholas the frontispiece gives us a glimpse of the coming beauties of autumn. The opening poem, "The Little Quaker Summer," is a story of a young girl, a maiden who became so tired of her very simplicity of dress, that on a Sabbath morning she sewed a tuck in her gown, and then the sermon and her conscience troubled her so that she went home and ripped the tuck out. "The Daisies of Daisy Town" is a charming story begun in this number and to be concluded in the next. "An Ocean Nation" is worthy of mention, and "The Queen's Museum" will give the reader pleasure. Many boys and girls can't echo the sentiments of "The Smart Boy." "Swordsmen of the Deep" is an instructive article concerning the narwhal, a "Barnyard Boy," "Benny's Horse" is an excellent story, and "Boys" a fine short poem. The "Ninth Spinning Wheel Story" is a story for girls with a moral, so the author says, but the boys will read and enjoy it as much as the girls. We have the eighth chapter of "Historic Boys," and then "Frau Minna goes to School," which all the young readers of St. Nicholas have doubtless followed her. "The Story of a Tree Frog" and "Farmer John's Scarecrow" are both sure to catch and hold the reader. The September calendar is very entertaining. The sport for the month is rowing; the story, "The Windmill and the Zephyr," the poem, "Preserving Time," which is particularly applicable at this time of year. September is represented as a handsome young man, who comes with joyous greeting into the presence of his mistress, dressed for the occasion to obey her orders. Jack-in-the-Pulpit gives out a hymn, followed by "a new word game." "What noise does the heavier make?" "A crab barometer," and "other good things." We have the "Box" is full. "The Agassiz Association" and the Riddle Box bring us through the number all too soon.

The September Wide Awake opens with the thrilling poem entitled, "The Lion Charmer." "How Dolly Attended the Convention" is told in a beautiful story by Mrs. E. A. Huxley. "True Story about Dwarfs" is full of interest. "A Little Office-seeker" is a two-verse poem with a meaning, and "Butter and Eggs" is a long bright one, that will be sure to find many readers. "The Story of a Winter Boy" is a new story begun by Mr. Oils. "A Matinee" of the kind herein described is worth attending. Mrs. C. D. Bates verifies one of Zeph's fables in her poem, "The Windmill and the Zephyr." "Little Mother" is a pleasing story by Margaret Eytling. "A Hint at a Calendar for September" makes one fully understand that nothing, as well as no good, is done by the month of September. "The Day" by Amanda Harris, will give unfeigned delight to our young readers as they compare the then with the now. The serials go on to the satisfaction of all, and "Tangles" are a delightful supplement in the form of excellent reading matter. The "Tales of the Pathfinders" close with "Academy and Evangelism." All who love Longfellow's "Evangelism" will all be interested in this volume, which is edited and profited after a careful perusal of this article. "Little Biographies" gives a charming sketch of the life and labors of Rev. J. H. Vincent, D. D. The "Story of a Winter Boy" is a new story begun by Mr. Oils. "A Matinee" of the kind herein described is worth attending. Mrs. C. D. Bates verifies one of Zeph's fables in her poem, "The Windmill and the Zephyr." "Little Mother" is a pleasing story by Margaret Eytling. "A Hint at a Calendar for September" makes one fully understand that nothing, as well as no good, is done by the month of September. "The Day" by Amanda Harris, will give unfeigned delight to our young readers as they compare the then with the now. The serials go on to the satisfaction of all, and "Tangles" are a delightful supplement in the form of excellent reading matter. The "Tales of the Pathfinders" close with "Academy and Evangelism." All who love Longfellow's "Evangelism" will all be interested in this volume, which is edited and profited after a careful perusal of this article.

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Harper's Young People is a continued source of delight to its young readers, and never fails to be promptly called for by our young people on the day it comes from the post-office. Recent numbers have been an admirably well edited and well illustrated, and time and labor have been admirably well expended upon "The Camping Expedition." A glance at the contents of the September issue of Life assures us that it is a number full of interest. Stopping to read, we are convinced that all it contains is worthy to be read. "Our Home" and "Our Home" are pleasant inducements to read the September issue of Life.

(Continued on page 307.)

The Sunday School.

FOURTH QUARTER, LESSON I.

Sunday, October 5.

1 Kings 1: 22-35.

BY REV. W. O. HOLWAY, U. S. N.

SOLOMON SUCCEEDING DAVID.

I. Preliminary.

1. GOLDEN TEXT: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind" (1 Chron. 28: 9).

2. DATE: B. C. 1015.

3. PLACE: Jerusalem.

4. THE BOOKS OF THE KINGS: These originally formed, with the two Books of Samuel, one continued narrative—the work of one compiler. The division into books was made by the Septuagint translators, probably for facility of reference. The author, or compiler's, name is unknown. A Jewish tradition ascribes the work to Jeremiah. The probable date of the completion of the work is B. C. 560.

II. Introductory.

A critical moment had arrived in the history of the Jewish nation. Adonijah, the eldest surviving son of David, had plotted to wrest from Solomon the succession. Like Absalom, his half brother, this new pretender possessed a good share of personal beauty, and was vain and ambitious. Like Absalom, also, he had never been disciplined in his youth, and was utterly unfit for the office which he craved. But everything seemed to favor his project. Solomon, his rival, was a mere youth, brought up in comparative seclusion, whereas Adonijah was a man of nearly twice his age, well known to the people upon whom he loved to make the impression of regal dignity by the number of his chariots and outriders. Then, too, the king's extreme old age and helplessness prevented any danger of active personal opposition on his part. Moreover, Adonijah had succeeded in winning to his cause a strong support. The high priest Abiathar sided with him; so did Joab, the captain of the host, and all the king's sons, Solomon, of course, excepted. The conspiracy was a formidable one. The opposition was practically narrowed down to Zadok, the high priest, the prophet Nathan, and Benaiah, the captain of the king's body-guard; and these comprised too feeble a minority to excite fear. "The pear was ripe," Adonijah summoned his followers to a splendid sacrificial banquet at Enrogel, and there, in the midst of the feasting, he was proclaimed king by the usual formula.

The watchful Nathan learned of the plot. He went at once to Bathsheba, told her of the peril which hung over her and her son, and sent her in to the king with the tidings. At the right moment Nathan himself entered the palace; and when Bathsheba had retired, he waited upon the king and so skillfully exposed the machinations of Adonijah, that David realized the danger and instantly determined upon the right way of meeting it. First calling for Bathsheba, he dispelled her fears by swearing to her that Solomon should reign that very day. Then the faithful trio were summoned—Zadok, Nathan and Benaiah—and directed to put Solomon upon the royal mule, take the king's body-guard, and proceed to Gihon; there Zadok was to anoint and salute Solomon as king; and then the procession was to return to the palace, where the new king was to occupy the throne as a sign that he reigned in accordance with his father's official sanction. This prompt action settled the question. Adonijah's friends, on learning of it, fell away from him, and he himself fled to the sanctuary for safety from Solomon's anger. Here, however, he received the assurance that his offense would be overlooked, and he returned to his own house.

III. Expository.

1. The Usurper (vs. 22-27).
22. While she—Bathsheba, the mother of Solomon. She had been told by Nathan of Adonijah's conspiracy to secure the throne, and, at his suggestion, had laid the plot before David. Talked with the king—and reminded him of his promise to make Solomon his successor. Nathan came in—that is, into the palace, not into the inner chamber, where the aged king was being ministered to by Abiathar. He waited without until Bathsheba and finished her communication and retired (v. 28).

It was not so much personal friendship for David and for his son, as rather and before all, the known will of Jehovah, which had determined that the latter should be king, that induced him to take the steps which would have had the most disastrous consequences for himself, yes, might have cost him his life, had Adonijah become king. And without his prompt, spirited interference, there would have been for Israel no Solomon, no glorious age of the theocratic house (Lange).

23. They told the king.—The chamberlains announced to the king that the prophet was present and desired an interview. When he was come in, bowed himself.—There was none more faithful than Nathan in charging his royal master with sin when occasion required, and there was none more deferential than he in the etiquette that attended a royal subject. He did not presume upon his high office to withhold homage. His protest was as profound as that of the humblest who came before the king.

The highest officers of the court, even the prophets, did not venture into his presence without previous announcement, when they did enter, it was with the profoundest obeisance and prostration. The Jewish court seems to have been very ceremonious and stately (1 Sam. 24: 8; 2 Sam. 19: 24). The king was the representative of heaven (Spence).

24. That thou shouldst?—In the attempt to render the Hebrew into idiomatic English our translators use an interrogative form of expression. The idea is: "It appears, O king, that you have said," etc.—a tentative phrase, which would lead the king to an instant denial. Adonijah shall reign after me.—Adonijah was the fourth son of David, and the oldest now living. If the succession was to be determined by strict heredity, he was the heir apparent to the throne. His age was between thirty and forty. He had the beauty and the ambition of Absalom, and adopted his tactics, heedless of the warnings which should have come to him from the latter's fate.

occurred had emanated from the king, and he had not shown it to his servant (Keil).
25. For—explaining why it seemed as though David had nominated Adonijah as his successor. He is gone down.—The spot selected by Adonijah to inaugurate his movement was "the stone of Zoloth, which is by Enrogel" (v. 9), the location of which is not precisely determined, some identifying it with the well of Joab in the Vale of Hinnom; others with the Fountain of the Virgin, in the valley of the Kedron. Hath alala oxen and fat cattle—providing a lavish and sacrificial feast for the guests whom he had invited, whose participation he would commit them to his care, and secure their active adherence. King's sons—all but Solomon, who had not been invited. Stanley estimates the number at fifteen. Captains of the host.—There was only one—Joab. Rawlinson says: "Nathan must have extended the term to officers of a rank below the highest." Joab, with all his faults, had been firm in his allegiance to David. The latter's extreme helplessness, together with the consciousness that he no longer enjoyed the king's favor (2 Sam. 19: 13), led Joab to look towards the rising sun. He probably disliked Bathsheba and her child, and saw in the popular and worldly Adonijah one whom he could cordially support and possibly dominate. Abiathar the priest—a surprising defection, considering the ties of blood and of early friendship which bound this unfaithful priest to David's cause. Jealousy of Zadok is supposed to have been the motive. Abiathar was of the house of Eli, the fourth in descent. God save king Adonijah.—This unrebuked acclamation completed the treason. Those who used this formula accepted Adonijah as king (1 Sam. 10: 24; 2 Sam. 16: 16).

It is certainly remarkable when we consider the close ties which subsisted between Abiathar and David, that they were cemented by the blood of eighty-five persons (1 Sam. 22: 18), and strengthened by the many afflictions which they had shared in common (1 Sam. 22: 23 to chap. 27; 2 Sam. 15: 24-29), that he should have joined in a plot to do what David's cherished hopes and plans—plans, too, which he must surely have known had the sanction of religion (1 Chron. 28: 5); and there must have been some powerful motive to account for it. May we not find one in jealousy of Zadok, who had for some time been associated with him in the priesthood, who is generally mentioned first (2 Sam. 8: 17; 15: 20, etc.), as if he were the more important and influential, and whose advancement, under the prophecy of 1 Sam. 2: 35-36, Abiathar could not contemplate without suspicion and dread. Is it not highly probable that among the "words" Adonijah had with him was a promise to restore the priesthood to his family exclusively, as the reward of his allegiance? (Spence).

26. But me, even me.—The prophet was the messenger through whom Jehovah communicated His will. In a theory it would be his office to announce the succession. For Nathan, therefore, to be left out at such a juncture was significant. Zadok the priest.—He had been Saul's high priest, as Abiathar had been David's. When David came to the throne he did not settle the question of the priesthood, and both were retained in office. Zadok ministered at Gihon and Abiathar at Jerusalem. Benaiah.—the chief of the Cheritites and Pelitites, David's body-guard, a mighty man of valor (2 Sam. 23: 20, 21). Thy servant Solomon.—then about eighteen or twenty years of age. Quite likely Nathan had been his tutor. Hath he not called?—Nathan was not hurt at being omitted. He adopts this tone merely to arouse the king to meet the exigency promptly.

The fact that Solomon and the others mentioned were not included in the invitation showed very clearly that Adonijah was informed of Solomon's election as successor to the throne, and was also aware of the feelings of Nathan and Benaiah (Keil).
27. Is this thing done by my lord?—Nathan well knew that it was not, but by putting it in this forcible way he hoped to accomplish the immediate crushing of the conspiracy. They had not showed it unto thy servant.—Had David both done this and also concealed it from Nathan?

2. The Successor (vs. 28-35).
28, 29. Call me Bathsheba.—She had retired with Nathan just what to do. Evidently in his old age he had not lost his mental vigor. He first relieves the natural fears which Bathsheba must have entertained. Both she and Solomon were in danger of their lives, if Adonijah succeeded. The king—aware by the customary oath: "As Jehovah liveth," or "by the life of Jehovah." That hath redeemed my soul out of all distress.—Few men's experiences had been crowded with such signal deliverances as David's, and few remember and acknowledged the goodness of the Deliverer as did he.

Many had been David's deliverances from danger, but there, as he reaffirms this oath before that woman with whom, and for whose sake, he had perpetrated the crime of his life, we should understand a special allusion to the bitter soul agonies which resulted from those crimes; for it was at the time of his redemption and deliverance from those agonies that Jehovah had foretold to him the birth and destiny of Solomon. 2 Sam. 12 (Terry).

30, 31. Even as I swore unto thee, etc.—Bathsheba preserves another record of this oath. In 1 Chron. 22: 9, we learn that God had foretold to David the birth, name and destiny of Solomon. Quite likely David had told Bathsheba of this revelation, and confirmed it with an oath. So will I do this day.—David rightly judged that by an immediate and authoritative proclamation of Solomon as his successor, he could nip Adonijah's treason in the bud. Delay, by allowing the ferment to spread, would have cost Solomon the throne, or at least have inaugurated an intestine conflict. Bathsheba bowed.... live for ever.—Both the obedience and the words belonged to the etiquette of the Jewish court, and have been in vogue in Eastern courts ever since.

David did not deprive Adonijah of what rightly belonged to him; he only did not bestow upon him what he craved in his foolish arrogance and ambition to the detriment of the kingdom. It would have been the greatest misfortune to Israel had he ascended the throne (Lange).

32-34. Call me Zadok, Nathan, Benaiah—the priest, the prophet, the soldier.—This combination would show the people that the proceedings had the king's sanction (Cook). Take with you the servants—the king's body-guard, composed of Cheritites and Pelitites. Cause Solomon to ride upon mine own mule—a clear evidence to the people that David's will was being obeyed, since to ride upon the royal mule without permission exposed the offender to death. Bring him to Gihon—in the Tyropoeon valley, between Moriah and Zion, according to Rawlinson; at Enrogel, within a hundred yards of the place where Adonijah was feasting his friends, according to Conder; at Gihon, according to Thomsen; "a spring on the west of the city" (Geikie). Let Zadok and Nathan anoint him king.—Benaiah, though a priest, was to be present as commander of the force, and as such would have no part in the strictly religious ceremony of the anointment. The anointing was to be done with the sacred oil from the tabernacle at Gihon. Blow ye with the trumpet.—These blasts, with the attendant proclamation, "Consummated the ceremony."

Inauguration into each of the three offices, typical of the Messiah, or Anointed One, was by anointing with oil. Divine appointment had instituted the rite in connection with the kingly office, first in the rite of David (1 Sam. 9: 16; 10: 1) and then in that of Saul (1 Sam. 16: 1-12), who was anointed three several times. It is doubted whether the rite continued to be used in the kingdoms of Israel and Judah in ordinary cases, or only when the succession was in dispute or irregular (Rawlinson).

David hereby abdicates in his favor. He shall be king.—David resigns the royal prerogatives. I have appointed him—which he had the right to do as the theocratic king. Over Israel and over Judah.—David had been crowned king of each. During his reign and Solomon's the two parts of the kingdom continued united, but under Solomon's successors they fell apart.

Solomon's reign is to be regarded as a continuation of the reign of David, his father. David's reign did not end with David's life, but it flowered on in the life of Solomon, his son, for which it was a preparation. Thus the union of David and Solomon, as forming by their conjunction a typical representation of Christ, the king of the spiritual Zion, as a conqueror like David, and yet as the prince of peace like Solomon, is made more manifest (Terry).

IV. Inferential.

1. God has His way of defeating the plots of those who conspire against His will.
2. There need be no loss of self-respect in showing deference to those who are placed over us.
3. In dealing with important subjects a good deal depends upon "the art of putting things."
4. Many a transaction in the business of today even owes its success to a "feast"—an invitation to dinner.
5. To be "left out" is sometimes the highest compliment that can be paid to our honor and integrity.
6. The habit of prompt decision, once formed, will stand by us "when heart and flesh fail."
7. We must move quickly sometimes if we would "overcome evil with good."
8. It is quite a rare self-denial to resign important trusts when Providence indicates that the time has come for doing so.

V. Illustrative.

1. THE CONSPIRACY DEFEATED.
The return to Jerusalem was in keeping with this auspicious commencement. Vast crowds joined the procession with music, dancing, and loud rejoicings, which re-echoed over the city walls to Ain Rogel, where Adonijah and his party were now ending their feast, before proceeding to halt their chief as king. The news of Solomon's coronation, of his having been seated "on the throne of the kingdom," and of the court having already accepted him and done homage to David for his choice, fell like a thunderbolt on the conspirators. In a few moments the hall was empty, and Adonijah had fled to the tabernacle to catch hold of the altar as a sanctuary from Solomon's anger. His fears, however, were groundless; for Solomon, with his instinctive wisdom, and perhaps with a feeling of kindly clemency towards a half-brother, sent to assure him that if he came and did homage, and henceforth acted more prudently, he would not be hurt (Geikie).

2. SLAVES TO SELF.
Alexander could conquer the legions of Persia, but he could not conquer his passions. Caesar triumphed in a hundred battles, but he fell a victim to the desire of being a king. Bonaparte vanquished nearly the whole of Europe, but he could not vanquish his own ambition. And in humble life, nearer home, in our own every-day affairs, most of us are drawn aside from the path of duty and discretion, because we do not resist some temptation or overcome some prejudice (Goodrich).

3. UNSATISFIED AMBITION.
Cineas, when dissuading Pyrrhus from undertaking a war against the Romans, said, "Sir, when you have conquered them, what will you do next?" "Then Sicily is near at hand and easy to master." "And what when you have conquered Sicily?" "Then we will pass over to Africa and take Carthage, which cannot long withstand us." "When these are conquered, what will be your next attempt?" "Then," said Pyrrhus, "we will fall upon Greece and Macedonia and recover what we have lost there." "Well, when all are subdued, what fruit do you expect from all your victories?" "Then," said he, "we will sit down and enjoy ourselves." "Sir," replied Cineas, "may we not do it now? Have you not already a kingdom of your own? And he that cannot enjoy himself with a kingdom cannot with the whole world" (Foster's Cyclopaedia).

VI. Interrogative.
1. Who was Adonijah?
2. What did he attempt?
3. What grounds had he to expect success?
4. Who opposed him?
5. What course did Nathan pursue?
6. What was David's condition at this time?
7. What course did he decide upon?
8. Whom did he first summon?
9. What promise did he give?
10. Whom did he next call?
11. What directions did he give?
12. How were they carried out?
13. What became of Adonijah?
14. What practical lessons do you derive from this narrative?

Y. M. F. M. S. Meeting.
The Yarmouth camp auxiliary of the Woman's Foreign Missionary Society held a very profitable meeting at the stand Friday, Aug. 8, at one o'clock. Miss Alice A. Hinckley, of Oatville, presided. The choir assisted cheerfully. Mrs. Rev. C. H. Ewer read the Scripture lesson, and Mrs. Rev. A. P. Palmer offered prayer. The address of the occasion was given by Mrs. Rev. Wm. Butler, D. D. She gave a most interesting description of her visit to India after an absence of eighteen years, the marked progress of the work there, of the joy she felt in attending the camp-meetings and visiting the orphanages, and witnessing the results of the missionary labor and money this society has sent. The simple logic of the address aims to convince one that every member of our church should be deeply interested in prayer and in giving for the spread of the Gospel. Dr. Morrison followed Mrs. Butler with a few earnest words, hoping a hundred names would be enrolled as members of the society. As a result of the meeting, some new names were taken and a hopeful feeling increased about another year. The treasurer of the society is Mrs. C. N. Hinckley. The other officers are as reported in a recent issue of the HERALD in the article on Yarmouth camp-meeting.

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On the purity and vitality of the blood depend the vigor and health of the whole system. Diseases of various kinds are often only the sign that nature is trying to remove the disturbing cause. A remedy that gives life and vigor to the blood, eradicates scrofula and other impurities from it, such as Rheumatism, it is hard to get up faith. That was the reason why Rev. A. C. Hume, of Indianapolis, preferred to test ATROPURIN in about the severest case he could find before he pronounced upon its merits. He writes: "The case was of Rheumatism of twenty years' standing. The patient could not walk except with two canes or by pushing a chair before him. In a short time after taking ATROPURIN he could walk without canes or the chair."

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Professor C. A. BRYCE, M. D., LL. D., Editor Medical Clinic, Richmond, Va., says: "Liebig's Cocoa Beef Tonic is a wonderful reconstructive agent, building up the general system and supplying lost nervous energy. In all wasting diseases, and broken-down constitutions it is the agent's. Also in female complaints, shattered nerves, etc."

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HAY-FEVER.—I was severely afflicted with Hay-Fever for 25 years. I tried Ely's Cream Balm, and the effect was marvellous. It is a perfect cure.—Wm. T. CARL, Presbyterian Pastor, Elizabeth, N. J. Price 50 cents.

WHAT WILL convince you of the wonderful curative properties combined in HOOD'S SARSAPARILLA, if the remarkable cures that have been effected by its use fail to impress upon your mind this repeatedly proven fact? Thousands are using it, and all declare that it is a medicine more than a medicine.

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From the Registrar of Deeds for Middlesex County, Northern District.

LOWELL, MASS.
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J. P. THOMPSON.

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Zion's Herald.

WEDNESDAY, SEPT. 24, 1884.

Words are the money of wise men whom experience teaches to use them cautiously, not only for the sake of others, but also for their own sake. They accept the apothegm of Lord Bacon: "Men conceal that their reason hath the mastery over their words, but it happens, too, that words react and influence the understanding. Words as a Tartar bow do shoot back upon the intellect of the wisest and mightily entangle and pervert the judgment." They know, too, that words shoot forward, because Christ has told them that in the day of judgment they shall be either justified or condemned by their words.

Competition in trade and commerce is accepted by many as a law of the universe. Very few persons think of questioning its rightfulness. The late Frederick D. Maurice, however, not only questioned it, but declared it "a lie by word or deed." One need not go so far as this; yet one may very properly ask, "Ought not competition to be limited by the second great commandment? Is not, 'Thou shalt love thy neighbor as thyself' as binding upon a man when in the act of trading as it was on the good Samaritan when he saw the wounded man by the wayside?" Does the reader give a pronounced negative to these questions? If so, let him tell his conscience by what authority he refuses to make the second great commandment his law of action when trading with his neighbor.

"By what means may a man attain an honest name and fame, Socrates?" asked a certain Greek one day. The shrewd philosopher replied, "He must earnestly apply himself to be such a man in deed as he desireth to be accounted and esteemed." There is common-sense in this reply, seeing that it requires a man to live up to his own ideal of excellence. But Holy Scripture shows us a much more excellent way, in that it gives us, in the example of Christ, not a human but a divine ideal of what a man should be; it offers divine help sufficient for the attainment of that beautiful ideal, and it tells us that this needed strength is attainable by "looking unto Jesus." Hence the wisdom of the ancient philosopher, though good as far as it reaches, is eclipsed by the loftier wisdom of Jesus, the Son of Man, the Son of God. But let us who sit in the latter's effulgent light, not fail to remember that our responsibility is proportioned to our superior light. How great is that responsibility!

Ridicule has been called "the test of truth." If this apothegm means either that truth is not an object of ridicule, or that whatever theory survives ridicule is therefore truth, it cannot be accepted. What great truth has not been ridiculed? What countless errors survive in the beliefs of mankind in spite of the ridicule with which wise men have assailed them? No, ridicule is not the test of truth; yet it often is the test of character. Weak men will under it like flowers in a drouth. Men who stand by their convictions unmoved, when assailed with malicious satire and vicious mockery, demonstrate their sincerity, their courage, their earnestness, and their loyalty to truth for its own sake. The Holy Club at Oxford, in the time of the Wesley's, steadfastly pursuing liberal learning and deep piety amid the jeers of the dons and students of their University, are noble examples of men superior to ridicule. Whether this weapon should or should not be employed in fighting the follies of mankind, the preacher and moralist must decide for himself. Elijah resorted to it with success which was ephemeral, and no rule of universal application can be deduced from his action. This much is certain, however, that ridicule is "a weapon to be dreaded and to be used sparingly, if at all, in social and public life."

When the venerable Samuel Wesley was on his death-bed, he said to his son John: "The inward witness, son, the inward witness, that is the proof, the strongest proof, of Christianity!" To the individual believer this is undoubtedly so. What stronger proof of the truth of Christ's doctrine can one have than the testimony of the Divine Comforter to one's adoption and sonship?

"He that believeth on the Son of God hath the witness in himself." How can he gain his own experience? Hence comes the fact that truly spiritual Christians, except when in the wilderness of uncommon temptation, are not among those who doubt the truth of Revelation. But this inner spiritual life of the man of faith is no proof of Christianity to unbelievers until it expresses itself in visible acts of righteousness and love. They cannot hear the inward voice which comforts him; they cannot see his inward gladness and the purity of his spirit. But they can see his unselfish visible life, his contempt for the pleasures of the world, his abstinence from the selfish practices by which worldly men heap up riches, his unostentatious charities, and his calm habit of self-restraint. When they see these things, they say, "That man is a Christian. Nature does not make men live as he lives. There is a divine reality in that which makes him what he is." Thus the pure life of the man of faith becomes to the unbeliever what the "inward witness" is to the believer—the strongest proof of Christianity. Hasten, O reader, that inward witness! Ask thine own heart, and thy outward life also!

ABOUT HYMNS.

The interesting and suggestive articles of Prof. Townsend upon the use of hymns in public worship, published in our columns some weeks since, have awakened fresh interest both in the literature of hymns and in the manner of their use in the sanctuary. It is becoming more and more the custom to prelude the social services of prayer with an exercise of praise. This custom, if wisely conducted, may be made profitable to the church and congregation in many ways. By a little effort the young people, who are not accustomed to attend the prayer-meeting, will be drawn to the praise services, and by a proper intermingling of the substantial and immortal hymns of the ages with some of the familiar but perishable songs of the hour, excellent training for the congregational singing in public worship may be secured.

It is to add to the interest of these praise-meetings that we have received inquiries from some of our ministers in reference to the literature of the subject. They wish to know where they can readily place their hands upon volumes which will give them the history of hymns and incidents of interest connected with their use. We are glad to respond to these requests. There is no portion of the service of the house of God that is so little considered, and its possibilities of good so overlooked, as that of holy song. Few ministers make the hymn-book a study, or become aware of its rare treasures and its rich adaptations to the widest variety of pulp subjects. In some instances this variety is limited by the lack of training in congregational music on the part of the audience. Just here comes in the importance of the weekly praise service, and its immediate relation to the Sabbath singing is made apparent. At times the hymn is read as if it had no necessary connection with the public worship, but were only an interlude thrown in for relief. Some hold to the opinion that the worship of song should not have immediate reference to the subject of the discourse, and certainly should not foreshadow it in the preliminary hymns. We believe, however, that the whole service, as far as possible, should be harmonious; that the unities of thought should be preserved, and that every exercise should bring out, or enforce, the leading doctrine, or sentiment, of the occasion. Neither hymn nor Scripture reading should be shortened to give breadth to the time occupied by the sermon. There are times when a very familiar hymn does not require reading from beginning to end, but usually the whole hymn should be read. One of the most effective of the pulpit services of Mr. Spurgeon is the reading of his hymns. Usually he seems to choose a very long one. He does not read dramatically, but he does read with evident devotion, and then calls upon the people to sing the whole hymn. He is successful in annotating his hymns with a few comprehensive and fresh remarks. We do not like to hear a minister preach over his hymn, but a pertinent sentence or an incident may render it very impressive.

But we are led away from our chief object in writing this editorial. Our brethren wish its literature. In the 9th (the last) edition of the Encyclopedia Britannica, under the head of "Hymnology," is an exhaustive and singularly able discussion of hymns, their authors and their history, by Lord Selbourne, a leading English judge. It covers, in a very comprehensive manner, the whole subject of hymnody, and will be read with interest. When Lord Selbourne was known as Sir Roundell Palmer, he published a very interesting volume called the "Book of Praise," containing what he considered to be the best hymns in the English tongue, with their authors and dates of production. There are 412 hymns in this interest-

ing collection. There are two instructive and very entertaining volumes, published by A. D. F. Randolph & Co., New York—"Hymn Writers and their Hymns"—full of incident and appreciative criticism, and "Evenings with the Sacred Poets," by the author of "Salad for the Solitary." A popular volume, crowded with anecdotes about hymns and their writers, not especially critical or carefully sifted, but containing many illustrative and striking stories, gathered from a wide field, is the "Illustrated History of Hymns and their Authors," by Edwin M. Long, published in Philadelphia. One of the completest works of this kind, but confined to the English Wesleyan Hymn-book, is the "Methodist Hymn-book, illustrated, with Biography, History, Incident and Anecdote," by G. J. Stevenson, M. A. It is imported and for sale at the Methodist Book Rooms. Where a full set of the *Bibliotheca Sacra* can be reached, many valuable papers, several by Dr. Edwards A. Park, will be found upon hymnology in the different years. Dr. Philip Schaff prepared a very valuable collection of hymns, entitled, "Christ in Song," published by Randolph & Co.; and the same house issued another equally interesting collection, bearing the title of "Songs of the Spirit," compiled by Bishop Odenheimer and Rev. F. M. Bird. There are two collections of hymns upon special themes prepared by the editor of this paper, which have received a generous welcome and a wide circulation. They are entitled, "Under the Cross," and "Hymns of the Higher Life."

Many other volumes, such as the "Hymns of the Ages," and the voluminous collections of Charles Wesley, might be mentioned, but we have sought simply to specify some of the interesting material that may be readily reached, enabling pastors to enrich their services of praise with history, biography and incident. If the very suggestive and valuable pamphlet prepared for the late hymn-book committee, by Rev. Dr. Wm. Rice, of Springfield, entitled "The Revision of the Hymn-book of the M. E. Church," could be somewhat enlarged and be published in a neat and not expensive form, it would prove an excellent manual for the purpose we have indicated, and be a valuable aid to the pastor or leader of the praise-meeting. We trust from some of these sources our inquirers will find the answers to their queries.

Since writing this article, we have learned with pleasure that Rev. Chas. S. Nutter, of the New Hampshire Conference, has performed the same work for our Methodist Hymnal that Mr. Stevenson so successfully executed for the Wesleyan. The work is in the press of the Book Room, and will be issued at an early day.

THE TRUE ORDER OF RELIGIOUS KNOWLEDGE.

There is no passage in the authorized version of the New Testament, nor incorrectly translated, which gives so inadequately the import of the original as John 7: 17: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." In this instance "will do" does not express future action simply. The "will" is not a mere auxiliary, it is an independent verb, and receives the main emphasis of the verse. The revised version correctly renders it: "If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself." The true order of religious knowledge, then, as set forth in this passage, is, (1) willing, (2) doing, (3) knowing. Such an order, however, does not accord with man's preconceived notions on the subject. The first statement in the process seems to him superfluous, and the last two appear unnaturally reversed. He raises the objection: "I must know a doctrine before I attempt to put it into practice. For me to undertake to do what I cannot understand, is absurd." But is it so? Let us see. How is it in other departments of life and thought? Does theory precede practice, or does practice prepare the way for theory? Did men never sow and reap until they had analyzed soils, discovered how plants grow, and developed the whole system of agriculture? Did they never use wheat until chemistry had taught them just how much gluten, starch, and phosphate there is in that grain, and explained its wonderful adaptation to the human constitution? Did they never lay the four walls of a dwelling until they had reasoned out the geometrical truth that two straight lines cannot enclose a space, and had mastered the entire science of architecture? The question, in fine, resolves itself into this: Is science based upon art, or art upon science? Do children study grammar, or do they learn to talk first? Do they not walk until they have been instructed in the intricate physiological processes and mechanical principles involved in that

act? Did men wait until Aristotle had constructed his logic, to reason? Did they write no poetry until the science of prosody had been perfected? Did they never paint pictures until the laws of perspective had been carefully studied, and the theories of combination and contrast in colors were well understood? In every instance was not the practice of an art preceded by the development of its corresponding science? And in the very nature of the case must not this be so? Now there is a religious art and a religious science, the art of holy living and the science of theology. The relation between the two is most intimate and vital. The practice of the one is the indispensable condition of the successful acquirement of the other. It is Bishop Wilson who has profoundly observed, "When religion is made a science nothing is more intricate, but when it is made a duty nothing is more easy." It is just as reasonable to expect a man to begin a course of holy living before he understands theological doctrines, as it is to ask him to undertake the practice of any art before he masters the corresponding science. As the practice progresses the doctrine develops. Knowledge grows from more to more, and clear conceptions and positive convictions become at length the priceless possession of the soul.

But granting the reasonableness of the requirement that doing shall precede knowing, why is it necessary, it may be asked, to make this threefold division and to specify willing? Is not that already implied in the doing? Can there be doing without willing to do? Certainly there can be no rational and responsible action without the forthputting of volition. But this willing means more than that. It means willingness, the moral determination of the mind toward God, the complete submission of the affections and desires to His will, the making of that will our supreme and ultimate choice. Something like this is true of all knowledge. Its attainment is conditioned on the mind's receptivity and openness to the truth. It is only when the mind has divested itself of prepossessions and prejudices, and is supremely anxious to know the truth for the truth's sake, and is willing to follow wherever that truth may lead, that it can succeed in its search. Pascal truly says, "The perception of truth is a moral act," and Fichte has well observed: "If the will be steadfastly and sincerely fixed on what is good, the understanding will of itself discover what is true." Similar testimony is borne by the two great masters of modern science. It is Prof. Tyndall who says of inductive inquiry: "The first condition of success is an honest receptivity, and a willingness to abandon all preconceived notions, however cherished, if they be found to contradict the truth. Believe me, a self-renunciation which has something noble in it, and of which the world never hears, is often enacted in the private experience of the true votary of science." Prof. Huxley goes so far as to say, "The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious sense of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen." Even the pagan poet, Sophocles, saw and stated this truth. "A heart of mildness, full of good intent, Far sooner than acuteness will the truth behold."

This rightness of heart, as has already been pointed out, is the one and indispensable condition of all religious knowledge. There the moral disposition is everything. An eminent French infidel once said to Pascal: "If I had my principles I should be a better man." "Rather," was Pascal's reply, "begin with being a better man, and you will soon have my principles." "With the heart man believeth unto righteousness." An absolute renunciation of self, and an unqualified surrender to the divine will, must precede and give rise to all right doing and all real knowing. In the heart's unreserved consent to the will of God lies the secret of all attainment in religious knowledge. Here is the dividing line between the children of God and aliens. Here is the starting point in spiritual experience. Here is the beginning of true wisdom. In the heart's consent—when that is yielded all else will follow as naturally as noon-day follows the dawn. One who submissively consents to the will of God, will do that will, and in the doing will come to a knowledge of all essential truth.

A subscriber desires us to name any of the colleges offering scholarships to students, and to specify their conditions. If the inquirer will direct a letter to the President of Boston University, or of Wesleyan University, Middlebury College, or of Harvard (Cambridge), Amherst, Williams (Williamstown, Mass.), Dartmouth College (Hanover, N. H.), or of Brown University, Providence, R. I., a circular will be sent giving all the information desired.

BRIEF MENTION.

The academic year at Boston University in the School of Liberal Arts opens with a new freshman class of forty, equally divided between the sexes.

The death of Bishop Pierce, of the M. E. Church, South, occurred at Sunshine, Ga., on the 3d inst.; his little granddaughter, Ethel, made the beautiful remark that "Grandpa went from Sunshine to sunshine."

Rev. W. N. Roberts, of the Vermont Conference, stationed at Highgate, is making a short visit during his vacation in Boston. Bro. Roberts is an alumnus of the Theological School, and does ample credit to his training in his pastoral and pulpit work.

A lady writes from Lynn to the editor:—Among the earliest recollections of my childhood was the joy and comfort my parents received from the weekly visits of Zion's Herald, and now, fifty years later, the dear father with his silver hair sits in his armchair reading the Herald with more pleasure than ever."

The "Morning Star," the beautiful new steamer, successor to the former vessels of the same name, owned by the American Board and used for missionary service among the islands of the Pacific, was at the wharf in Boston last week, preparing to sail for the Sandwich Islands. She bears out blessed freight on the holiest of missions.

In the American Reformer of the 13th inst. there is a very thoughtful and practical article by Mrs. Mary S. Robinson (daughter of Dr. Abel Stevens), one of our frequent and always appreciated correspondents, upon "Temperance Houses and Slums." Mrs. Robinson has made the condition of the poor in our cities a special study, and writes with singular ability and fullness of information, and in an eminently Christian tone. We trust the article will be widely read; its influence can be both wholesome and powerful.

George Coolidge publishes and sells at the exhibition now open in the building of the Massachusetts Charitable Mechanics' Association, on Huntington Avenue, the Official Catalogue of the Fair. It is a full and intelligent guide to the varied and interesting display of mechanical and industrial arts there exhibited. Every visitor should have a copy, to enable him to see everything that merits his examination. 15 cents. Mailed, post-paid.

The telegraph flashes to us the painful announcement of the sudden decease of Rev. N. F. Perry, of the Vermont Conference. He was serving his third year as pastor of the Methodist Church in St. Albans. He was born in Viollet, Canada, was 44 years old, a graduate of our School of Theology in 1869, and was highly esteemed and universally respected in the community.

We have received the first number of Vol. 8 of *The Woman's Century*—a monthly very recently published in Brattleboro, Vt., by Frank E. Housh. It is edited by Mrs. Housh. It has a fine frontispiece—a full-page engraving of Geneva of Brabant—and is filled with contributions, literary and religious, from well-known writers. Mrs. Housh, also, the *National Bulletin*—a monthly organ of the W. C. T. U. The magazine is \$1 a year, the paper 15 cents. The editor shows marked skill and good taste in her work.

Owing to the pressure of editorial and other duties, Dr. Theodore L. Flood, of the *Chautauque*, has resigned his position as registrar of the Chautauque University. Richard S. Holmes, esq., A. M., of Auburn, N. Y., has been appointed in his place. Mr. Holmes will remove to Plainfield, N. J., to conduct the official correspondence of the University.

The bright Boston correspondent of the *Christian Union* says he knows personally, and from the best information, that the prohibitory law of Maine has not been effectually enforced, except by spasms, in Portland, Bangor, and many other large places in the State. The same thing may be said in reference to the laws against gambling and licentiousness in our large cities. But who thinks of abrogating these laws or of licensing the vices they denounce and punish? It is a blessed thing to have a law that can be appealed to even in "spasms," for the defense of virtue and the punishment of vice.

The *Magazine of Art* for October contains six full page engravings. The frontispiece is from a painting by W. Q. Orchardson recently exhibited at the Grosvenor Gallery. It is called "The Farmer's Daughter," and is his most attractive manner. The next page plate is a homely scene, "The Rival Grandfathers," from the painting by J. R. Reid. Leonardo's famous head of Christ is reproduced in fac-simile from the original in the Brera. The other illustrations are of a high order of merit. The reading matter of the number is instructive and entertaining, and fully illustrated. The *Magazine of Art* has more than earned the name of "the leading art magazine in America." Cassell & Co. (Limited), New York. Subscription, \$3.50 a year.

Jerry McAnulty is dead. The event has been expected for some time, foretold by his failing health. His departure is a serious loss to the evangelical agencies of the city of New York. He reached a class that few men have thoroughly known, for he had been one of them. He was an unswerving apostle for the Gospel—better than any logical discourse or profound volume. He was a miracle of God, snatched from the very jaws of hell. He turned a vile dog pit into a chapel. His Water St. and Cromwell missions have been scenes of supernatural spiritual changes, showing that Christianity has not lost its power to save the abandoned and lost prodigals. He was 45 years of age.

Rev. Geo. A. Crawford, U. S. N., late chaplain of the U. S. S. "Richmond," on the Asiatic station, after an absence of three years and ten months, has returned to this country, his ship having gone out of commission. His address for the present is Providence, R. I. Bro. Crawford will be willing to make addresses at missionary meetings, and is full of delightful reminiscences gathered in his long residence in Japanese waters.

The Co-operative Building Plan Association, 24 Beane or Court St., New York, issue in a new quarto pamphlet Schopell's Building Plans for Modern, Low-cost Houses. There are some forty plans of houses, with two or three churches, with well-drawn elevations and estimates of cost. The price of working plans is five cents. For the builder, and to suggest a tasteful home to the fortunate young housekeeper who is able to build one, this cheap, well-executed, practical and attractive pamphlet will prove a valuable service. 50 cents.

A very interesting, old-fashioned, purely temperance meeting was held on last Friday evening under the auspices of a temperance association of the Episcopal Church in this vicinity. Tremont Temple was crowded, and its platform filled with the clergy and noted invited guests. Bishop Paddock presided, and made an animated and pronounced temperance address. Other excellent and impressive addresses were made by ex-Governor Rice,

Judge Arnoux, of New York, and Dr. Phillips Brooks. The leading speaker of the evening, however, was the Lord Bishop of Rochester, England, Dr. Thorold, whose influence at home has been heartily given to the temperance reform, and who has personally and practically labored in its behalf. This meeting brings a powerful reinforcement to the cause, and reaches a social class not often brought to listen to such clear and startling illustrations of the perils of the wine-glass as well as of the stronger alcoholic liquors. Some of the Lord Bishop's views seem to American temperance men too conservative, but as far as he goes, he is in the line of battle against the common and terrible foe.

Our long-esteemed friends, Rev. and Mrs. Wm. McDonald, reach a grateful domestic life in their united lives, Oct. 7—their twenty-fifth marriage anniversary. Their many friends in this vicinity propose to recognize the event in the evening of that date. Bro. McDonald's home is 11 Meacham St., North Cambridge. The house can be easily reached, either by train on the Lowell road, or by the West Somerville and North Avenue horse cars. As we are called to Vermont at that date to attend a conference meeting, we must send, through this note, our sincere congratulations and devout wishes for the long continuance of a happy earthly union and then heaven forever!

The *Fortnightly Index* has the ablest corps of editorial writers of any educational periodical coming to our office. It is published in Ann Arbor, Mich., and is a very instructive and vigorous sheet, discussing chiefly literary, educational and social questions. \$2 a year.

Rev. Newman Hall, of London, preached to three very large and appreciative audiences, in Boston, last Sabbath. The sermons were Gospel, Scriptural, effective expositions of the plan, spoken without manuscript, and delivered with great freedom and earnestness.

The long-promised volume containing fourteen dedicatory sermons preached in succession at the opening of the People's Church, has come at length from the binder's hands, and is a very inviting book in its mechanical appearance, and more so in its contents. It is entitled, "The People's Church Pulpit." The pastor of the church prefaces the volume with a short history of the enterprise, and dedicates it "To the People of the Church." Upon that memorial page, and read that simple title, knowing its significance, without dropping a tear. Already a large edition of the work has been sold, and many thousands will be amply returned to the purchaser in its intrinsic value, and its sale will aid in reducing the remaining debt. In plain cloth, \$1.50; gilt, \$2.

There is something approaching the sublime in the position of Mr. Gladstone in England at this hour. He has no peer in statesmanship or forensic power among his fellow citizens. There is no man in Europe, at this time, who combines the rare culture, the broad statesmanship, the peerless address, and the high moral qualities of the great English premier. This absence of superior ability in the opposition goes far to sustain the present administration. After Gladstone—who? His late majestic speeches in Scotland have made even a profounder impression than those uttered during a former canvass. At seventy-four he stands as straight as a cedar of Lebanon, and talks for hours in the most polished sentences, on fundamental lines of national policy, rendered as clear as daylight by his mastery of logic and pellucid style. He stands up for the rights of the House of Commons as the representatives of the English people, but, singularly enough, he becomes the defender of the hereditary House of Peers against the growing opposition of the nation, if it will but recognize its true office and be the conservator of the interests of the empire, and not the blind, persistent opposer of its necessary and natural progress. Every well-wisher for the race may heartily join in the prayer for the preservation of the strength and life of England's noblest commoner.

The venerable and greatly-esteemed Father Mars is at last at rest. He has been for years a great sufferer from rheumatism, and the fall of the Holy Ghost. We remember him in his prime, when at camp-meetings his bronzed face would beam with light, and he would move his audiences as few other men could. He died in Athol, Mass., on Thursday, Sept. 18. At the time of his death he was the oldest and only colored resident in the town. He was born of slave parents in 1804, but they escaped to the North during his childhood, and he never wore the yoke nor felt the lash. He had but little education, but was a natural seer, with a bright intellect, and was profoundly converted to God. His sketch of his life is entitled, "Battles with Bondage," and is full of interest. He labored for years as an evangelist. He was a chaplain of the First North Carolina colored regiment during the war, and was admitted to the New England Conference in 1864, and stationed in Clinton. Afterwards he became presiding elder of the Washington Conference (colored), and was stationed one year in Baltimore. He returned to New England in 1870, was stationed at Revere Street, Boston, in 1870, city missionary in 1871, and stationed in Athol in 1872, where he remained until his death. He has been superannuated since 1873. He was greatly respected as a citizen and Christian minister in Athol. During the period of his life (nearly 80 years) he has been wonderfully sustained amid his sufferings, preaching the Gospel by devout endurance, as before in words of power. A full biographical sketch will doubtless be prepared for him by some one in the vicinity of his late home.

The first of the present month the Evangelical Alliance assembled in Copenhagen, Denmark. Over two thousand members were enrolled. There were twenty from this country. The regular services were held in a large and elegant hall of the Bethesda Mission-house, but the opening exercises occurred in the hall of the Copenhagen University—a vast institution four hundred years old, with a thousand students in attendance, with five faculties and seventy professors, and with a library of two hundred thousand volumes and four thousand manuscripts. The hall of the University where the Alliance assembled for the opening session is worthy of a palace, and is adorned with the rarest paintings of old masters. Dean Kalkar, of Copenhagen, "a grand old man of eighty-four," made the address of welcome, and a remarkably warm, spiritual and earnest address it was. In welcoming the different nationalities, when he turned to the English delegation he paid this quite unexpected and grateful tribute to the labors of the Methodist body:—

"In your midst, English brethren, has arisen a society whose representatives we welcome to-day—a society whose founder pronounced the glorious words: 'The world is my parish; to save souls from perdition shall be my task.' If there are still to be in the old churches of the continent, who do not look quite favorably upon the far-spreading labors of the Methodists, it ought never to be forgotten that only a Christian life can show such a zeal as this—a zeal to save the individual soul from the anguish of perdition and to sound the trumpet to stir up the nations. Even so inflexible a Lutheran as Hengstenberg has compared your society to 'the powerful oak, which after the age of centuries has reached the blossoming of the

ripe years and promises to show its blossoms and refreshment of the soul upon untold generations.' The prairies of America, the black population of the West Indies, and many more dead, but now awakened souls, shall be the witnesses that God also has paid His stamp upon the labors of many dissenting denominations."

If the many contributors in our Sunday-schools could see the beautiful gem of a little church at Matapan to which they forwarded their money, now newly painted and frescoed, with carpets and fine chandeliers, with a neat vestry annex, with the pleasant congregation and large Sunday-school, they would feel that their gifts had been well appropriated. The Methodist Church is the only ecclesiastical building in this village, now a portion of Boston. The zealous labors of Rev. J. M. Driver, now of Franklin, and the present pastor, Rev. W. W. Le Seur, have relieved the young church of a heavy burden, and given to it a wonderful inspiration and promise of a bright growth. We have rarely enjoyed a Sabbath service better than our last Sabbath with this church, aiding its pastor in the administering of the communion.

Little Rock University, Arkansas, sends out a very neat catalogue for 1884. It is under the jurisdiction of the Freedmen's Aid Society. Rev. Edward S. Lewis, A. M., is president, with twelve professors and instructors. It has arranged to open several university schools—Theology, Law, Medicine, Music and Art—and has already a large body of students in the different departments.

A correspondent of the *Christian Advocate* from the West Nebraska Mission writes:—"The administration of Bishop Mallin was wise and able in every sense. He seemed to compass all the needs of the field and fully entered into sympathy with the work and the heroic men employed on these frontier fields. The interest he took in canvassing the work, and hearing all the necessities of the mission and the work, will enable him to give the Board in New York all the information they may require for the most promising field. The rulings of the Bishop were wise and just; his bearing in the chair mild and gentle; his counsels judicious; his lectures and sermons clear, convincing and profitable to the hearers of the hearts of the preachers and people. Bishop has given to the Episcopal Board a man every way adapted to the great office of a bishop. The services on Sabbath were held in the new rink of Mr. George Ford, the only place in Kearney of sufficient capacity to hold the people. The services were of a high order, and the love-feast was in the spirit of olden times. Men from the front, some with their wives, brought a rich experience, and the people felt the philosophy of the Master who helped these men and women through the year. The Bishop preached an able, eloquent, and efficient sermon on the work of the Spirit, and such was the moving power felt upon the people gave a demonstration reaching almost to an applause. In the evening the memorial service was held, Bishop Mallin delivering the address."

The *North American Review* for October has for the leading article, "Moral Character in Politics," by Pres. J. H. Seelye, whose exposition of the ethical principles involved in the popular election of candidates to high station in the Government must command the attention of every right-minded citizen. Benefits of the Tariff System," a sequel to the article in September, October, on "Evils of the Tariff System," is a symposium consisting of three articles, written respectively by John R. Cochrane, Prof. R. E. Thompson and Nelson Dingley, Jr., who advocate the policy of protection of American industries with great ingenuity of reasoning and abundant citations of statistical facts. In addition to these the *Review* has an article by Rev. Dr. Augustus Fessenden, entitled, "What is the Value of the American 'Philosophy of Conversion'?" by O. B. Frothingham; "The Origin of Yellow Fever," by Dr. C. Creighton; "Shall the Jury System be Abolished?" by Judge Robert Y. Hayne; "The Genesis of Tennyson's Maud," by Richard Horne Shepherd; and "The Development of Machine Guns," by Lieut. C. Sleeman.

Education for September and October has a fine engraved portrait of Nathaniel Hawthorne. The papers in this issue are, "Reform of the Tenure of Office of Teachers," by Dr. John D. Pullbrick; "Education in Michigan during the Territorial Period," by Lucy M. Salmon; "Principles and Practice of Education as a Subject of the Arts Course in Colleges," by Edward M. Saunders, D. D.; "Human Culture and Education Among the Romans," by A. M. Elliott; "The Laws of Thought," E. E. Walker; "Our Most Pressing Need," H. H. Morgan; "A Treatise on Psychology," by Louis P. Hopkins; "Citizenship and Education," by Dr. J. L. McCarty; "The Study of English," Eugene Bonaparte, Ph. D.; and "The Relative Position of French and English Teachers," by Wm. Solomon, England.

Our Baptist brethren in Vermont have good reason to be proud of their fine denominational school at Saxton's River. We had a pleasant visit there last week. The building is a fine structure, situated on an excellent site of building. Its main edifice is a (but cannot long) the generous contributions of wealthy and consecrated Baptist men of business, who cannot fail to appreciate the grand work the institution is accomplishing for the church and the country. We have long known and esteemed the cultured principal, Mr. H. M. Willard, formerly superintendent of schools in Newbury. He has been a student of the school for many years, and his French devotion. We do not wonder that the halls of the school are crowded, and that both excellent students are graduated and a high moral and religious tone preserved. We heartily congratulate the friends of this Academy on its great success.

The military representatives of the French nation in Madagascar not only disregard the common rights of nations, but seem to place themselves beyond the pale of Christian civilization. The *Christian Union*, of London, refers to a late incident which occurred at Tamatave. An American barque reached the harbor, with the wife of an ex-patriate American. The doctor, who came from the shore to visit her, by permission of the French authorities, ordered her to be landed; but the French officials refused to permit her husband to step upon the shore. The poor wife lingered three days, but her husband was not permitted to visit her, neither was she allowed to see her again or to be present at her burial. Such indications of these will awaken among the nations something more than sympathy for Madagascar.

Rev. John J. Lafferty, the vigorous and vivacious editor of the *Richmond Christian Advocate*, has been prepared, at great expense, on a heavy sheet, 26x22, a collection of nearly three hundred small portraits of the "Pioneers and Founders of Methodism," interesting faces have been gathered with great painstaking, and embrace the noted names of both branches of the Methodist Church, North and South, the fathers of two divisions hanging very closely together; but to our surprise and disappointment, we miss the marked and smiling face of our dear friend, John Wesley. The portraits, as far as we are familiar with them, seem to be unusually good for their

DE M. H. VALENTINE.

BY MRS. M. D. WELLCOME

When seven years of age her brother died, and this made her very uneasy lest she also die, and be lost; but one day overhearing her father and grandfather talking in regard to the age at which children were responsible, her father gave it as his opinion that ten years in the generality of children is the age of accountability. Grandfather agreed with this; that all children dying previous to that age were saved in heaven. This gave her great relief; she ran out to tell her brother Harvey how long they would be saved.

Spirt. With several companions she attended a funeral at which a Baptist minister presided. After the service closed, the minister went a little way, then turned back. Pressing through the crowd she came directly to her, extended his hand and said: "I felt as though I could not leave this place without asking the young woman a few questions. Have you ever experienced religion?" To have an entire stranger ask her such a question came like a thunderbolt. Her first thought was to deny; her next, "No. I will not think so I die." She replied "I think I have." "Do you now enjoy it?" "I do not." Still holding her hand, he placed with her to return to the Lord, who in His rich mercy would again accept and pardon. He left her bathed in tears. She believed that it be God's message again to her. For the first time she told her parents something of her state of mind. The father attributed her feelings to the influence of the Methodists, and felt it their duty to place restraints upon her. The next day afterwards saw and confessed the

ELIZABETH.

The same to us, as warm, as true,
 Whatever beautiful or new
 With thy unhindred growth may blend;
 Here, as life broadens, love expands;
 How must it bloom in these free lands
 Where thou dost walk, beloved friend!

I do not know what death may mean;
 No gates can ever shut between
 True heart and heart, Elizabeth;
 'Tis but to step from time's rude strife
 A little farther into life,
 And there thou art, Elizabeth!
 — *Atlantic*, for September.

LIFTED UP.

BY MR. M. A. HOLT

"He will never receive *me*," the woman said aloud, although she was not conscious that she had spoken.

"Jesus came into the world to save sinners," spoke a low voice to the dreaming woman's ears.

She opened her eyes, and a sweet womanly face was close to her own. "I was lit up with a smile, and the sun

Our Girls

NELL'S OPPORTUNITIES

DE KATH. & GATHR

CHAPTER IV

"It is real," he said to himself; and Nell, without knowing it, had spoken for her Master.

"I'll think about it," was all she said as she hurried upstairs.

“LEAVING THE THINGS BEHIND,”

“LEAVING THE THINGS BEHIND,”

"I found her there in the arbor, leaning back, with a paper doll in one hand and the scissors just dropped on her lap from the other, and I just thought

FROM OUR MISSION ROOMS

The missionary collection in Norway and Sweden is 3,014.26 crowns for 1884 — an increase over last year of 257.57 crowns. The past year has been crowned with success. Bishop Hurst won 'all hearts by his kind and careful way of arranging the work. Success is to be expected wherever conscientious, patient labor is the characteristic of the church.

The *Indian Witness* notices the fact that converts to Roman Catholicism in India, as such, are not the important factor in social and political India that Protestant native Christians are. The parishes of Madras and the fishermen and toddy-drawers of the Bombay coast, who are largely Roman Catholics, are not distinguishable from the heathen about them, and do not give the police less trouble. The general community of native Christians attracts more official and public notice every year, and is entirely Protestant. The small light of Roman Catholicism becomes absorbed wherever Protestantism fearlessly publishes "the whole counsel of God."

Rev. John Butler, accompanied by Mrs. Butler and Miss Loyd, of the W. F. M. S., leave for Mexico City on Thursday, Sept. 11.

We are gratified to hear of the safe arrival of Dr. Vernon in Rome, Aug. 22. By taking a northern route, he avoided the usual seven days' detention in quarantine, waiting only a few hours in London and Vienna.

Rev. E. E. Jenkins, secretary of the Wesleyan Missionary Society of England, is expecting to make an official visit to India and China during the coming year. His former visits to these countries and South Africa have been fruitful of good results. Mr. Jenkins was sent to India in 1845 and remained there for eighteen years as a missionary. We hope that this visit will tend to allay any friction that may exist at some points between the Wesleyan missions and our own.

Brother Tickcheff, the converted Bulgarian priest, recently visited his village and was kindly received by his former parishioners. He talked freely and prayed with some of their families. One woman gave good evidence of a change of heart. Whenever any of these villagers come to Rutchuk, they call on him and listen gladly to his spiritual conversation. His influence is not small among them, though he is not permitted by the authorities to reside there. There is an increase of the congregation in Rutchuk, and the book-sellers report interesting conversations with inquirers.

From Chungking, West China, Rev. Spencer Lewis writes under date July 8: "None of our missionaries are actually sick at the present time, though we are all feeling the hot weather, which has been more severe than at this time last year. Dr. and Mrs. Crews and Miss Wheeler intend to go to the mountains in a few days. I may have to send my wife and babe away, but unless actually

compelled to go, I shall stay here, or at least be here on Sundays. I find the effort to keep order and preach on the Sabbath is no small strain. The congregations, instead of decreasing, as we expected they would when the novelty wore off, have been increasing. A short time ago I had a partition taken away in the chapel, on the woman's side, so as to seat some in an adjoining court, but the following Sunday all the seating and standing room in the chapel

was packed, and still some could not get in. Not only on the Sabbath services is the attendance increased, but on class, prayer and Bible meetings. Our weekly prayer-meeting has grown from a dozen a few months ago to between twenty-five and thirty, and our Sabbath afternoon Bible meetings for study show about the same number. A few weeks ago Mrs. Lewis began a Sabbath morning class of women for the study of the chief incidents in the life of Christ. Our work is great and promising, and we rejoice in it. When I see what God is doing among us, I often think, surely, the good people at home are praying for the West China mission.

YESTERDAY.

BY I. D. M.

Yesterday, with weary feet,
Up the path the traveler climbed;
Standing on the mount to-day,
Rugged pathway far behind,
Laughs he at the dangers past.

Safe above them all at last.

Yesterday, a little group
On a lonely corner stood,
Lifting earnest hearts to God,
For the hungry multitude:

On that corner lone and bare,
Stands to-day a temple fair.

For the people was the cry;
For the people, lo! it stands;
Monument of patient toil—

Willing hearts and willing hands;
Would you know how it was done?
Faith, and works, and — Hamilton!

There never was a day that did not bring

its opportunity for doing good, that never could have been done before and never can be again. It must be improved now or never. — *Anon.*

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(Continued from page 2.)
 alike to the invalid and the person of
 leisure. "Disinfectants and Their
 Use" we regard as a seasonable article.
 "The Cost of Sickness" is so well
 known that we think all ought to try
 and learn the more excellent way of not
 easily getting sick. "Talks About
 Health" may be very interesting.
 "Internal Use of Water" has awaited
 an interest that will cause us to
 eagerly look forward to a continuance
 of the subject. "Editorial Notes"
 treat of cholera, finance, speculation,
 dangerous occupation, and other things.
 "Medical Questions" are answered.
 "Friends are heard from, and we are
 told "What Women are Doing." The
 Health Miscellany is very entertaining
 and instructive. "Home Chronicle,"
 "Minor Paragraphs," and the "Higher
 Life" close this excellent number.

The regular visits of *Harper's Bazar*
 and *Harper's Weekly* would be sadly
 missed from the reading-tables where
 they have been and still are constant
 visitors. The general information they
 convey by pen and pencil makes them
 home journals of the highest class.
 Fashion, literature, personal notes of
 prominent and popular individuals, pub-
 lic events and incidents, and the gen-
 eral history of the day, are presented in
 attractive and instructive shape, and a
 file preserved becomes a current ency-
 clopædia of ever-increasing worth.

The September number of *Our Little*
Ones is a very bright and pleasing one.
 There are pictures of boys and girls
 having a good time by the great restless
 sea, and glimpses of green fields, cool
 groves and shady places. "The
 of the pretty rhymes is contagious, and
 "This Little One" is another. "A Ride
 on the Elevated Road" tells of a very
 pleasant time a little boy had in New
 York. "How the Pigs were Raised,"
 will not prove uninteresting, and
 "Twenty Politics" may teach a good
 lesson. The closing song is "The Rab-
 bit and the Porcupine," and the music
 is by T. Crampton. Thus beginning
 with a "sea-song," we are brought
 safely through this really charming
 magazine to a song of animals, whose
 home is in the country.

A WORD WITH CHRISTIAN VOTERS.

BY REV. H. W. CONANT.
 "A weapon that comes down as still
 As snowflakes fall upon the sod;
 But executes a freeman's will,
 As lightning does the will of God;
 And from its force, nor door nor locks
 Can shield you—"is the ballot-box."

These emphatic lines from the pen of
 the world-renowned John Pierpont were
 never more worthy of prayerful consid-
 eration than at the present hour. A
 giant wrong that has defiled the civiliza-
 tions of the world and blighted the
 hopes of untold millions of the race in
 all ages exists among us to-day. It
 has run riot in our communities in
 former times under the deceptive guise
 of a friend with the sanction of all pro-
 fessions, under the special approval
 and as the necessary attendant of the
 medical fraternity. Priest and people
 bowed at the shrine of Bacchus, and
 the whole nation seemed on the verge
 of drunkenness. At this juncture God
 raised up a standard against it. Out
 from the church of God came voices
 that have been reverberating over
 mountains, through the valleys, in
 workshops and homes as they have been
 re-echoed by the pulpit and the Chris-
 tian press.

War and foreign immigration aided
 this evil at a moment when, under a
 new form, its deceptive power, "like a
 flood" came upon us in the name of a
 temperance drink—larger beer. This
 last development of the evil has been
 made manifest; and now, up from the
 new sorrows that it has brought, out
 from the crushed hearts of families in
 vain, out of the graves of our unnumbered
 dead, out of communities lying under
 the iron heel of the combined power of
 the liquor traffic, comes a cry like a
 ground swell in the ocean—a wall of
 woe, a cry of indignation, a demand for
 relief—and in its combination of sad-
 ness, rage and hope, it points to the
 ballot-box as the objective point beyond
 which our Appomattox is possible.

The traffic in intoxicating drinks must
 be outlawed. It must be made impos-
 sible for any man, either foreigner or
 native, to be a legalized temple of his
 fellow-men. The traffic in these de-
 structive beverages must be prohibited.
 That prohibition must be enforced by
 all the power of the State. The viola-
 tion of that law must be as faithfully
 punished as that of any other statute.
 And to accomplish this, prohibition
 must become a fixed fact, the settled
 policy of the State. Then, and not till
 then, can we build up that strong and
 permanent sentiment which is essential
 to the preservation of our homes.
 State and national prohibition was
 necessary for the destruction of slav-
 ery. Chattel slavery is not possible in
 the United States to-day. May God
 speed the day when the traffic in in-
 intoxicating drinks shall sustain the same
 relation to our several constitutions!

To the Christian voter this is largely
 committed. Loyalty to right is grounded
 in loyalty to Christ. Satan will not
 cast out Satan. If this "work of the
 devil" is destroyed, the Christian voter
 must be loyal to principle. "Whatso-
 ever ye do, do all to the glory of God."
 Vote for a prohibitory, constitutional
 amendment, and give moral suasion a
 chance!

NEWELL S. SPAULDING.

Rev. Newell S. Spaulding has ex-
 changed the mortal life for the life
 eternal. He died in Ocean Grove, in
 his 65th year. He was the last but one
 living of the thirty-seven who joined
 the New England Conference in 1822.
 The first Methodist Conference in
 America was held in Philadelphia in
 June, 1773. There were ten preachers,
 stationed in New York, Philadelphia,
 New Jersey and Baltimore. There
 were 1,160 members. The first Con-
 ference in New England was held in
 Connecticut, July 23, 1791; the second
 in Lynn, Aug. 1, 1792. There were then
 206 preachers and 65,380 members in
 New England; in Littlefield, and on
 Littlefield circuit, 1,185; Fairfield cir-
 cuit, 429; Middletown circuit, 230;
 Hartford, 124. These four circuits and

all the territory west of the Connecti-
 cut river were in the New York Con-
 ference. In the New England Con-
 ference there were members in Lynn, 118;
 Boston, 15; Needham circuit, 34. There
 were thirteen preachers stationed in
 New England that year. There was
 but one Conference in New England
 until 1824, when the Maine Conference
 was set off.

In 1821 there were 130 preachers and
 22,971 members in New England. That
 year there was so great a scarcity of
 preachers, that the Conference ap-
 pointed a day of fasting and prayer
 that the Lord would send forth more
 laborers into the vineyard. In an-
 swer to the prayers of the church, the
 larger class of 1822 (thirty-seven) entered
 the itinerant work. Some of these were
 remarkable men. Melville B. Cox was
 the first missionary to Africa. His
 dying words were: "Let a thousand
 fall before Africa is given up." John
 Newland Maffit was one of the most
 eloquent and successful preachers in
 America. Thousands were converted
 under his preaching. All but one of
 these have exchanged the cross for the
 crown. One of the first to cross the
 narrow stream was Melville B. Cox.
 In 1880 all but six had passed over.
 In the last four years Abraham D.
 Merrill, Aaron D. Sargeant, John W.
 Case and Samuel Kelley have gone to
 their reward; and now Newell S.
 Spaulding has joined the number on
 the other side. J. E. RISLEY.

Arlington, Providence, R. I.

JOSEPH MATTHEWS.

There has recently died, and has just
 been buried, in the town of Milbury,
 Mass., a man whose history has, in some
 particulars, been quite remarkable, and
 as such is deserving of more than a
 passing mention. Joseph Matthews was
 a French Canadian, a shoemaker by
 trade, and possessed unusual strength
 of mind. He was in his earlier days an
 active and influential Catholic; indeed,
 it has been intimated that, at one time,
 he even cherished predilections for the
 priesthood. His Catholicism, however,
 did not prevent his falling into gross
 dissipation, and finally becoming the
 helpless victim of his appetite. He
 abused his family, squandered his sub-
 stance, and was a terror to the children
 on the street; the latter, as they listened
 to his incoherent ravings and shrieks at
 times, exclaiming, with a fright, "Here
 comes crazy Joe Matthews!"

While in a miserable debauch he was
 drunk into Worcester jail for safe keep-
 ing, where he was allowed to remain
 several weeks. Strange to say, while
 thus in the very depths of helplessness,
 misery and degradation, through some
 opportune and most blessed ministry,
 he was converted; this ignorant,
 nighted Roman Catholic groping his
 way into the light and liberty of the
 Gospel. From this prison this poor
 creature came forth a new man—a
 changed man throughout, gloriously
 free in Christ, crowned victor over his
 appetite—and so remained as long as
 he lived. He renounced Catholicism,
 and became a positive, resolute, happy
 Protestant, though without having ever
 united with any particular church.

So long as his health allowed, his tes-
 timony was often heard in religious and
 temperance meetings. He was very
 pronounced and ardent in his affirmations
 of Gospel and total abstinence
 principles, invariably closing with the
 declaration that he "was determined to
 continue on to the end." And so he
 has. And he has closed his course with
 joy.

His last illness was long and painful—
 lingering consumption; but his faith
 in God, and in Jesus Christ as his per-
 sonal Saviour, was clear and unflinching
 to the last. He rejoiced in tribulation.
 He has been heard to say that he had
 visited and looked on those prison walls
 in Worcester, and stood and praised
 God that ever he had been cast into that
 place of confinement, since it was there
 God found and saved him.

He was terribly persecuted and beset
 by his late co-religionists—their per-
 suit of him continuing relentless until
 the last. During his last days, it is
 said, he was visited by Sisters of Mercy
 from Worcester, also by a local French
 priest, who, taking advantage of the
 weakness of the flesh and the supposed
 weakness of the mind, endeavored to
 persuade him to return to the bosom of
 the mother church—the church of his
 ancestors and of his own childhood
 and youth, and so die with the odor of
 sanctity upon him. These efforts were
 all in vain. He knew whom he believed,
 and did not propose to be cajoled out of
 his confidence at the last moment. It
 is said that not only could not even the
 appearance of submission be thus ex-
 ported from the dying man, but that he
 gave these representatives of Rome, in
 no unequivocal terms, to understand that
 he stood in no need of any of their ser-
 vices whatever. Surely, when it is con-
 sidered that, at the time, no sympathiz-
 ing Protestant stood near, or loved
 ones, save his interesting, stricken chil-
 dren—his wife being dead for many
 years; that he was surrounded only by
 determined, not by bitter, Roman
 Catholic relatives, this faithfulness to
 his convictions and devotion to his
 principles, on the part of the departed,
 will be seen, we feel sure, to have been
 heroic in the highest degree.

The writer, in company with a dear
 Christian brother and wife, on a Sab-
 bath evening not long previous to his
 triumphant departure, visited Mr. Mat-
 thews and had the pleasure of receiving
 what may have been his last confession
 of Christ. It was singularly clear and
 pronounced, positive and earnest. He
 was rejoicing in Jesus Christ as his
 whole and complete Saviour. Having
 prayed by his side, I rose, and laying
 my hand upon his emaciated form, sang
 a hymn: "My home is in heaven." He
 seemed very grateful for the call. He
 lingered a few days longer in great
 weakness and distress, and then "fell
 asleep." A determined effort was made
 to prevent this apostolic discipline hav-
 ing Christian burial. The wishes of the

departed, however, were finally acceded
 to, and a Protestant minister attended
 the funeral. His poor body is now at
 rest by the side of that of his wife in
 yonder cemetery, awaiting a glorious
 resurrection, while his redeemed spirit
 has passed, doubtless, into the presence
 of his Saviour on high.

Considering all the circumstances in-
 volved in this case, it must be admitted,
 we think, that the conversion and reli-
 gious career of the late Bro. Joseph
 Matthews must be regarded as among
 the most remarkable on record. The
 writer has made this note of the same,
 not to cast any reflections on Roman-
 ism, much less to extol Bro. Matthews,
 but solely to glorify the grace that ran-
 somed him—to do honor to that Gospel
 which, in this disciple, finds a fresh il-
 lustration of its power to save even to
 the uttermost. R. H. H.

CAMP-MEETINGS.

WESLEYAN GROVE, NORTHPORT, ME.
 This meeting commenced under the
 direction of C. A. Plumer, Aug. 25, and
 closed with the services of Friday, the
 29th. The first service was at 2 P. M.
 Monday—a sermon by Bro. Gahan, of
 China. A social meeting of deep inter-
 est at 7 o'clock followed. The opening
 was full of promise, and hope was
 strong for the results. Tuesday gave
 promise of rain, and by the time for the
 public service, it was descending freely.
 Bro. Plumer at once arranged for
 preaching in two of the large society
 cottages, which were speedily filled.
 The sermons were practical and spiri-
 tual, and yet well arranged, thoughtful
 and timely. Wednesday A. M. found us
 with few outside scenes to attract, so
 all sought the prayer-meetings in the
 cottages. By 10 A. M. we had a clear
 sky and dry seats, and we gathered at
 the stand for preaching. The day had
 been fixed for the centennial services. It
 was finally arranged that L. L. Hans-
 com should speak at 10 A. M., and Dr.
 Upham, of Drew, at 2 P. M. Bro. Hans-
 com gave an interesting sermon, em-
 bodying impressive facts and statistics.
 We accompanied him as he most delib-
 erately and with evident satisfaction
 "walked about Zion" of Methodism.
 Dr. Upham confined himself chiefly to
 the doctrines and organization of the
 church. His text was 1 Thess. 1: 5. He
 assumed that the Gospel of Methodism
 had also come in the Holy Ghost—a
 meet representative of apostolic preach-
 ing. He took his audience through the
 infancy and childhood to the maturity
 of the church, showing that the doc-
 trines preached had matured and
 strengthened her until she had reached
 her present stature and strength. He
 took us along the stages of Christian
 experience until we stood in the land of
 Beulah, and the grand old doctrine of
 perfect love was unfolded to us, and we
 felt our gospel had indeed come to us in
 the Holy Ghost and in much assurance.
 These services were followed at 7 P. M.
 by an earnest sermon from Bro. Gerrish.
 These centennial services were deeply
 interesting and very appropriate.

Thursday dawned upon us clear and
 cool, and at 8 A. M. a public prayer-
 meeting was held at the stand. This
 was marked by a promptness and a de-
 gree of feeling that spoke well for the
 profit of the meeting. At 10 A. M. Bro.
 A. Prince gave us a sound discourse,
 urging a Christian use of worldly goods.
 He was looking in the direction of aid
 for our Conference Seminary—a burden
 which the Conference and church, and
 I trust, the Lord, has laid upon his
 heart. At 2 P. M. Bro. Osgood, and at
 7 P. M. Bro. Besse, preached sound and profit-
 able sermons.

Friday, at 8 A. M., our camp-meeting
 love-feast was held. There was great
 readiness to speak, for over 150 gave
 testimony to their religious experience,
 and many at some length, all with much
 feeling.

Some rumors started by interested
 parties had gained circulation to the ef-
 fect that the place was to be abandoned
 for a camp-meeting, and would become
 merely a summer resort. This led Bro.
 Plumer to test the state of feeling in the
 congregation at the close of this meet-
 ing. A large audience stood, as saying,
 continue the meeting by all means. Bro.
 John Allen presented himself among us
 as being at his 353d camp-meeting and
 in his 95th year of age. One other, only,
 equaled him in years—Bro. Wm. Dodge,
 of North Searsport, and he is far
 too feeble, had he been a preacher,
 to have given the sermon with which
 Bro. Allen followed the love-feast at 10
 A. M. The effort did not seem to ex-
 haust him at all.

At 2 P. M. Rev. J. W. Hamilton, of
 the People's Church, gave us a most
 deeply moving sermon on the relation
 of Christ to His disciples. The day and
 the meeting closed with a rain-storm
 and meetings in the tents. I learn that
 in the private meetings in the tents
 some souls were saved. The church
 was much blessed in many cases. Not
 let us not give up Northport, but as
 was resolved by those who commenced
 here, hold on until the millennial dawn.

A. CHURCH, Sec'y.

LEBANON SPRINGS.

The camp-meeting at Lebanon
 Springs, which closed Aug. 30, proved
 a season of blessing to the churches
 represented there. The preachers evi-
 dently sought to benefit the people
 more than to give their most elaborate
 productions. No great display of pul-
 pit eloquence was seen, but earnest,
 thoughtful presentation of the truth in
 such a way as to convince the unsaved
 of their need of pardon, and the care-
 less professor of the dishonor to the
 Master's name in their inconstant lives.
 The meetings in the tents were charac-
 terized by deep earnest work. The so-
 lemnity of these seasons was very
 great, and many felt they were looking
 into eternity, and under great burdens
 of guilt they found their way to the
 front, seeking forgiveness or purity of
 heart. Some of these scenes will never
 be forgotten by souls so gloriously saved
 and cleansed.

One feature seemed very close to the

Christ-like spirit. There were exhorted
 to go home to live out the blessing re-
 ceived; not boasting to proclaim it
 before the world, but in sweetness of
 life, helping others who were not so
 "wonderfully saved from sin;" praying
 much, criticizing less, loving all; to go
 forth to labor, with the new power re-
 ceived, for Jesus. "If you have the
 genuine thing," said one leader, "you
 will be a help, not a hindrance, in any
 church. You'll not find fault and criti-
 cize your pastor if he does not profess
 this blessing, but praying for him, work
 sweetly on. The life will tell more than
 the profession."

The attendance this year was larger
 than either of the three preceding years.
 Since meetings have been held here. On
 Thursday about three thousand persons
 were present. Friday's rain prevented an
 immense crowd that expected to be
 on the ground. H.

HODGSON.

The Hodgson camp-meeting opened
 Aug. 18 and continued four days under
 the management of Rev. G. R. Palmer,
 presiding elder of Bangor district. Im-
 provements have been made on the
 grounds, new seats with comfortable
 backs having taken the place of the old
 benches.

The meetings were well attended con-
 sidering that several things tended to
 draw away the people in other direc-
 tions, the chief attraction being the sol-
 diers' reunion at Fort Fairfield, which
 met the same week. Fifteen preachers
 were present and did good work. Rev.
 E. R. Thorndike and Dr. J. O. Knowles,
 of the New England Conference, ren-
 dered very efficient help in preaching
 and conducting altar services. Several
 were converted and churches were re-
 claimed, and the churches were blessed
 and encouraged. It was voted to hold
 the meeting eight days next year, be-
 ginning on Friday.

B. C. WENTWORTH, Sec.

Obituaries.

AUGUSTA C. HARKELL, wife of Rev. C. L.
 Harkell, died in Harrington, Me., June 30,
 1884, aged 51 years.

Sister Harkell was the victim of the disease
 so much dreaded in our climate—consump-
 tion—and for twelve years suffered severely
 as the destroyer accomplished his work, but
 through it all her faith was strong and ripened
 an hour for her departure drew nigh. She
 was converted in early life under the labors of
 Rev. C. F. Allen, and soon after entered into
 the rich experience of perfect love, when the
 fullness of blessing was greatly enjoyed and
 Christ the Saviour was faithfully confessed;
 so that being a woman of more than usual
 talent in prayer and exhortation, she was able
 to make serious and lasting impressions upon
 many who were privileged to hear her. And
 none who were acquainted with her in the
 years of her strength will doubt that in the
 coming day there will be many to rise up and
 call her blessed. She had no dread of death,
 but talked cheerfully and freely of the better
 home to which she was hastening, and when
 the summons to go came to her, she passed so
 quietly into the arms of her Saviour that were
 opened to receive her, that some moments
 passed before her family were aware she had
 left them.

The good people of Harrington were un-
 der their efforts to relieve and comfort her
 while she tarried among them, and in the sad
 hours following her death the bereaved family
 received those kindly attentions and tokens
 of sympathy which are gratefully appreciated
 and will never be forgotten. The inhabitants
 of the village, together with many from dif-
 ferent parts of the charge, attended her funeral
 service in the church. Beautiful floral offer-
 ings relieved somewhat the gloom of the place,
 and tears and words of sympathy assuaged
 the grief of the husband and children who
 mourn for her who has gone before them. May
 the grace of God support them in their time
 of need! T.

ELIZA CALEY, widow of the late John Caley,
 was born in Manchester, N. H., Oct. 7, 1804,
 where she died, May 1, 1884.

Sister Caley was converted some time in the
 latter part of 1829, or early in 1830, and united
 with the First M. E. Church in Manchester
 soon after its organization in 1829. During
 all her long and useful life she has worthily
 enjoyed the confidence and esteem of all who
 formed her acquaintance. All her pastors
 have found in her a kind friend and helper.
 Although she lived four miles from the church,
 her seat was seldom vacant at the Sabbath
 services until the infirmities of age and failing
 health caused an enforced absence from the
 religious services in which she always found
 great delight; and after her failing strength
 compelled her to remain at home, she did all
 she could to encourage all the members of her
 family to attend the services of God's house
 regularly.

For fifty-five years Sister Caley was a con-
 stant and faithful member of the church
 militant here, and is now without doubt prais-
 ing God with the church triumphant in glory.
 In the memory of her children and friends
 her name will long continue to be "like ointment
 poured forth." Truly, "the memory of
 the just is blessed." J. W. PERRY.

Mrs. NAOMI COOLEY died in Somers, Conn.,
 Sept. 3, 1884, on the 92d anniversary of her
 birthday.

Her husband, who died twenty-six years
 ago, was a grandson of Rev. Jonathan Marsh,
 of Hartford. Married at the age of sixteen,
 she was the mother of twelve children, all born
 in the same house, and all living to have fami-
 lies of their own. Mother Cooley was a steady
 follower of Christ sixty-four years. She
 first joined the Baptist Church, but, after a
 few years, found her real place among "the
 people called Methodists." She has nobly
 lived, and departed after so long doing the
 Father's will in the midst of many difficulties.
 "Blessed are the dead who die in the Lord."
 To be obedient was her great desire; she has
 the great reward. O. E. THAYER.

AARON COOPERHILL died at his home in
 Middletown, R. I., Sunday, June 22, 1884, in
 the 63d year of his age.

He was not a member of our church, having
 belonged in former years to the Baptist Church
 in Newport; but after the establishment of the
 Methodist Church here, he took an active
 interest in it and was a regular attendant. He
 originated at this place the beautiful custom
 (which may it ever maintain) of providing the
 pulpit each Sabbath with a bouquet of flowers.
 On my visits he told me that although he
 could not attend our services, he always re-
 membered the appointed hour and prayed for
 the presence of the Spirit at the meeting. I
 shall always remember his exhortation to me
 at the time of my last visit. I gave him my
 hand when about to leave, and as he held it
 he exhorted me, with an inspiration that
 thrilled me then and shall always be with me.

to preach Christ as the only hope of a lost
 world. I saw him not again, but I feel certain
 that he dwells with the "redeemed and sanc-
 tified." A long and greater sufferer, yet his in-
 fluence for the kingdom of God, even in his
 sick room, was more potent than many who
 are in health and strength. What a lesson of
 opportunity is the sick room of such a man!

W. A. WATSON.

Died, in Lowell, Mass., May 23, 1884, MARY
 J. WHEELER.
 Another of God's noble servants went to her
 reward when the spirit of this elect lady
 passed away. Through all the years of her
 history, Sister Wheeler had been a most effi-
 cient and valued member of the Central M. E.
 Church. In her character was a combination
 of excellencies which gave her a prominent
 place in every department of the church's life.
 Judicious in counsel, hopeful in temperament,
 tireless in spirit, strong in faith and consecrated
 in spirit, she was a true sister and mother
 in Israel whose life was a most positive
 blessing.

She thus lived, in changeless amid changes,
 until life's energies, wasted by disease, were
 spent, and took her bed Thursday morning
 only to find God's chariot waiting for her the
 next evening. The mantle of rare Christian
 excellence that adorned her life is coveted by
 many, while her loss is mourned by all who
 knew her. I. H. P.

SOPHIA L. ROBINSON died in Pembroke,
 N. H., Aug. 18, 1884, aged 51 years.
 Sister Robinson began the Christian pilgrim-
 age in 1828; hence for more than fifty-six
 years she bore the name of her Master. For
 many years she lived alone, yet not alone.
 She had the company of her Bible, the
 hymnal and other good books, and highly en-
 joyed the same. The weekly visits of Zion's
 Herald for many years cheered and refreshed
 her spirit. Friends were often welcomed. For
 some time past the pastor of the Congrega-
 tional Church, whose home was near to hers,
 and who performed for her the rites of Chris-
 tian burial, held a weekly prayer service at
 her home—a service to which she looked for
 comfort and help. But more than all beside,
 Sister R. rejoiced in the abiding presence of
 Him to whom she so long ago gave herself in
 holy covenant.

The last illness was severe. It was bravely
 borne. Her Saviour was near and precious.
 Friends were a stronghold indeed, but Jesus
 was her stay and support, her exceeding joy.
 In Him she triumphed over all, ending her
 pilgrimage in the fullness of faith and hope,
 saying, "My joys are immortal." Still do
 "our people die well." OTIS COLB.

LIED, in Newfane, Vt., Aug. 15, 1884, Mrs.
 LOUISA W. MERRIFIELD, aged 72 years, 9
 months, and 20 days.

She was a daughter of Capt. Wm. H. and
 Abigail (Robinson) Williams, and was mar-
 ried in 1847 to John A. Merrifield. Unassum-
 ing, kind-hearted, self-sacrificing and con-
 scientious, of a quiet and modest reserve,
 looking well to the ways of her household,
 she proved a helpful indeed. Through all
 the years from her girlhood she was straitened
 by poor health, yet under her thoughtful
 care, quiet, peaceful order reigned in the home.

Two especially beautiful traits marked her
 character—an unselfishness which put self
 aside for the good of others, and the habit of
 never speaking evil of another or willingly
 listening to evil spoken of another. Converted
 to Christ in early life, she lived a faithful and
 conscientious Christian. Jesus was her con-
 stant friend and helper, and death found her
 ready and willing for the Master's will. "Her
 husband also he praiseth her and her chil-
 dren rise up and call her blessed."

She leaves a husband, three sons and a
 daughter to mourn their loss. Her home will
 be missed and her great and enduring monument.
 Doubtless to her will be said: "Well done,
 good and faithful servant, thou hast been
 faithful over a few things, I will make thee
 ruler over many; enter thou into the joy of
 thy Lord." G. F. JOY.

IF YOUR COUGH IS GROWING MORE THROTBLEOME.

If you are losing flesh and strength, and are
 beginning to have night-sweats or any of the
 well-known and alarming symptoms that indicate
 pulmonary trouble, write to Dr. Starkey & Palen,
 109 Girard St., Philadelphia, stating your case
 clearly, and ask their opinion as to your condition,
 and whether they have treated similar cases with
 their new and powerful medicine, *Dr. Starkey's*
Consumption Pills, as they make no charge for consultations.
 They will, at the same time that they reply to your
 inquiries, furnish you with such documents and re-
 ports of cases as will enable you to determine
 whether in your own case a cure is possible.

From Deacon A. P. Nash.
 North Weymouth, Mass., July 21.
 My daughter was troubled with Catarrh for a
 number of years. Finally it settled on her lungs.
 She became alarmed and applied to an eminent phy-
 sician, who examined her, and said her lungs were
 very badly diseased. She had to keep her bed nearly
 all the time, and was unable to do any work. Her
 mother procured some of *Bates' Consumption*
Pills. She took them, and commenced to improve.
 She is now in good health, and has been for some
 time. I am acquainted with many people who have
 been saved by these *Pills*, after being pronounced
 in the last stages of Consumption by the best lung
 specialists in Boston. I would advise all afflicted to
 use the *Pills*. Truly yours, ANNE P. NASH.

From a Minister.
 Pembroke, Mass., Sept. 27, 1883.
 I believe *Bates' Consumption Pills* a
 great blessing to Consumptives as I can truly testify.
 REV. CHAS. TAYLOR.

North Weymouth, Mass., July 1, 1882.
 I have had serious trouble with Catarrh in the
 throat and lungs for several years. I have been
 found *Bates' Consumption Pills* the best
 remedy, and would recommend them to all who
 have Catarr

Zion's Herald

FOR THE YEAR 1885.

Let the Canvas Commence at Once.
The paper will be sent from October 1st the remainder of the year free to all new subscribers, making fifteen months for one subscription.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and January 1.

The price of subscription can be paid to the preacher in charge, or forwarded direct to the publishing office, by post-office orders or bank checks; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

When the full amount of the subscription price (\$2.50) is received, their paper will be credited to January 1, 1885.

We earnestly hope every minister will announce this offer to his congregation, and secure an increase of the number of subscribers to Zion's Herald on his charge.

Lists will be sent immediately to all the preachers.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer?

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs but 5 cents per number.

Each issue contains articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper. All letters on business should be directed to

A. S. WEED, Publisher,
36 Bromfield Street, Boston.

(Continued from page 1.)

dainties and drugged confectionery which are plentifully supplied to meet the growing demand. Those who indulge in this gradually lose all solidity and real perspicacity till false and empty phrases supersede ideas, and glittering and fallacious half-truths are substituted for argument.

Even where the preaching is in the main excellent and of vital force and value, it may be marred by a lack of rigid and conscientious scrutiny in some of its most conspicuous parts. Years ago, not to come nearer home for fear of seeming invidious, I heard a speaker zealously exalting Christ; and his most cherished argument was found in the phrase Anno Domini of our calendar, because no one, not even an atheist, can write a legal paper without acknowledging Christ. He did not stop to reflect, as every skeptic would, that Christians thus acknowledge all the chief gods and heroes of the Roman and Norse mythology, because they also have a place in our calendar. January honors Janus, March honors Mars, June honors Juno, July and August honor Julius Caesar and Augustus. Wednesday is Woden's day, Thursday is the day of Thor, and Friday is named in honor of his wife, Frigg, while Sunday honors the sun as a god. Christ's place in the calendar is a historic distinction indeed, and nothing else. He occupies a place in the heathen pantheon—just what He would not wish; the offer of which from a Roman emperor, it is said, the early church disdainfully refused, as she would to-day. Such inconsiderate arguments react with disastrous force. They debate those who ignorantly receive them, and they revolt those who understand them, and "give occasion to the enemies of God to blaspheme." There is a wide-spread need of improvement in our platform polemics; and it is surely very important that, while we would not "speak wickedly for God," we be reasonably candid not to speak thoughtlessly and blindly for God, which, indeed, was the real sin of Job's "miserable comforters."

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, September 16.

Occurrence of a \$50,000 fire in Philadelphia.

Five inches of snow reported in a Nova Scotia village on Sunday.

Explosion of the boiler of a cotton compress at Euflalia, Ala., killing four persons and destroying three hundred bales of cotton.

Terrible inundations in the province of Kiangse, China, the floods lasting four days and submerging the country to the depth of sixty feet. Whole towns swept away, and 70,000 persons reported drowned.

Holding of the annual meeting of the Sovereign Grand Lodge of the Odd Fellows of the world, at Minneapolis, Minn.

Wednesday, September 17.

Assembling of the American Forestry Congress at Saratoga, N. Y., Dr. George B. Loring delivering the opening address.

Prevalence of hog cholera to an alarming extent in every county of southern and western New Jersey.

Celebration of the golden wedding anniversary of Dr. S. F. Smith, author of "America," at Newton Centre, Mass., last evening.

Improvement of the cholera situation at Naples. Decrease in deaths and fresh cases.

A nephew of Osman Digna and sixty other rebels killed in an engagement near Suakin.

Opening of the Mexican Congress.

Thursday, September 18.

Between twenty and thirty persons injured, some seriously, by an accident to a passenger train on the Indiana, Bloomington and Western Railroad near Farmer City, Ill.

Serious forest fires raging at Port Huron and Ploomingville, Mich.

Increase in the mortality record at Naples.

Dongola advises state that Gen. Gordon has occupied Halfah.

Demolition of the Kinpa Pass forts again by the French fleet. After desperate fighting, the Chinese retreated up the river with heavy loss.

Friday, September 19.

Death of Mr. E. O. Larned, an old and earnest abolitionist, at Lake Forest, Ill.

Arrest of eight New York merchants for selling oleomargarine under the brand of butter.

Excess of assets over demand liabilities in the national Treasury yesterday, \$150,000,000.

Destruction of the crops in many parts of Spain by floods.

Occurrence of 341 deaths from cholera in Italy yesterday, 283 of this number being at Naples.

The troubles between the liberals and clericals at Brussels, Belgium, not ended.

Saturday, September 20.

Occurrence of an earthquake shock of more or less severity throughout portions of the Northwest, more particularly in northwestern Ohio and southern Michigan.

The recent meeting of emperors at Skiermiewice looked upon by the entire German and Russian press as an indication of peace throughout Europe.

The reported capture and burning of Berber denied by later dispatches from Cairo.

Considerable damage done to life and property, especially in the native quarter, at Yokohama, Japan, by a serious gale.

In various parts of Italy 343 deaths from cholera occurred during yesterday.

Monday, September 22.

Property to the value of \$200,000 destroyed by an incendiary fire in the lumber yards of Brown, Strong & Co., and Monroe Bros. & Co., Cleveland, Ohio.

The schooner "Lowell" found responsible by the Tallapoosa court of inquiry for the recent collision in Vineyard Sound.

The harbor steamer "Charles L. Swift" practically destroyed by fire at Long Island pier.

The Grand Trunk Railroad Company's cars works at London, Ont., destroyed by fire, the property loss reaching \$500,000.

End of the pig butchers' strike at Limerick, Ireland.

Two hundred thousand dollars granted by the Pope for the erection of a hospital in the vicinity of the Vatican.

The French fleet still at anchor in the Min River.

Gen. Gordon reported victorious in two engagements with the rebels—on July 24, and on Aug. 30. In the latter the loss of the rebels was very heavy, and they were forced to raise the siege of Khartoum and retreat to the interior of the country.

The managers of the Boston and Bangor Steamship Company are offering tickets on their fine steamers to Bar and South West Harbors, Mount Desert, at very low rates. All who desire to enjoy the varied and attractive scenery of the coast of Maine will find this a very favorable opportunity to do so. For particulars see advertisement.

Lace Curtains, Lambrequins and Window Shades ready to put up are furnished at short notice at low prices at PAINE'S Furniture Manufactory, 48 Canal Street, Boston.

Some years since, the Mason & Hamlin Company became interested in a plan for the improvement of upright pianos, which commended itself to their large experience as musical instrument makers, as promising to be of very great practical value. Realizing the fact that such an improvement rarely comes into existence perfect from the start, they have been for several years experimenting with, perfecting, and testing it. At last they announce complete success, and claim that the pianos with this improvement, which they have commenced to manufacture and sell, produce more pure, musical tones, and are more desirable, than those without it. They are more durable and more easily tuned than other pianos, and will stand much better in tune.—Boston Journal.

The subject of Heating and Ventilating Houses and Public Buildings is one of great importance, and excites universal attention among all classes of people; and in view of the fact that the use of this Furnace as a means of effecting this object is largely on the increase, it is well that the public should be awakened to the importance of securing such apparatus as will afford pure air, free from dust and all noxious and poisonous gases. Some of our most eminent scientific men have given their subject much thought, and the account of a series of experiments with Hot-Air Furnaces, conducted by Dr. James R. Nichols, the well known chemist, and former editor of the Boston Journal of Chemistry, will be read with interest. The pamphlet can be obtained free, by those about to procure a Furnace, upon application to Messrs. L. B. Rogers Bros., 75 Union Street, Boston, Mass.

Owing to the success attending the sale of Dr. Scott's renowned \$1 corset, and a very general inquiry for Electric Corsets less price but possessing the same therapeutic quality and elegance of shape, the Doctor has decided to place upon the market a full line of these beautiful and invaluable articles, which will now retail at \$1, \$1.50, \$2 and \$3; thus bringing them within the reach of all. These Corsets, we are assured, possess real merit, and apart from their electric quality, are well worth the prices asked. Notice his large corset advertisement in this issue, and address him at 542 Broadway, New York.

PROSPEROUS KANSAS.—The returns of the assessors show a large increase of taxable property in Kansas during the past year, as follows: In taxable land, \$17,406,711; in town lots \$7,107,797; in personal property, \$9,261,125; in railroads, \$1,140,000—an aggregate increase in these four items of \$34,915,633. The increase in taxable land during the past year has been nearly 2,000,000 acres, and the increase in taxable persons about sixteen per cent. This enormous growth accounts for the extent the great demand for capital at rates that would be ruinous in these long settled states. Messrs. John D. Knox & Co., of Topeka, still continue to offer investors eight per cent. mortgages in eastern and central Kansas, and will send their Investors' Guide to any one who sends them his address.—Pittsburgh Christian Advocate.

QUARTERLY MEETINGS.

BOSTON DISTRICT—THIRD QUARTER.

Oct. 1, 1884.

Hingham, 1; Boston, 2; Hingham, 3; Hingham, 4; Hingham, 5; Hingham, 6; Hingham, 7; Hingham, 8; Hingham, 9; Hingham, 10; Hingham, 11; Hingham, 12; Hingham, 13; Hingham, 14; Hingham, 15; Hingham, 16; Hingham, 17; Hingham, 18; Hingham, 19; Hingham, 20; Hingham, 21; Hingham, 22; Hingham, 23; Hingham, 24; Hingham, 25; Hingham, 26; Hingham, 27; Hingham, 28; Hingham, 29; Hingham, 30; Hingham, 31; Hingham, 32; Hingham, 33; Hingham, 34; Hingham, 35; Hingham, 36; Hingham, 37; Hingham, 38; Hingham, 39; Hingham, 40; Hingham, 41; Hingham, 42; Hingham, 43; Hingham, 44; Hingham, 45; Hingham, 46; Hingham, 47; Hingham, 48; Hingham, 49; Hingham, 50; Hingham, 51; Hingham, 52; Hingham, 53; Hingham, 54; Hingham, 55; Hingham, 56; Hingham, 57; Hingham, 58; Hingham, 59; Hingham, 60; Hingham, 61; Hingham, 62; Hingham, 63; Hingham, 64; Hingham, 65; Hingham, 66; Hingham, 67; Hingham, 68; Hingham, 69; Hingham, 70; Hingham, 71; Hingham, 72; Hingham, 73; Hingham, 74; Hingham, 75; Hingham, 76; Hingham, 77; Hingham, 78; 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